THE MALANKARA ORTHODOX SYRIAN CHURCH
OF THE EAST

ORDER OF THE PRAYERS OF GOOD FRIDAY

Translated from Syriac by

Fr. Dr. B. Varghese

MALANKARA ORTHODOX CHURCH PUBLICATIONS

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Anyone who asks for this volume, to read, collate, or copy from it, and who appropriates it to himself or herself, or cuts anything out of it, should realize that (s)he will have to give answer before God's awesome tribunal as if (s)he had robbed a sanctuary. Let such a person be held anathema and receive no forgiveness until the book is returned. So be it, Amen! And anyone who removes these anathemas, digitally or otherwise, shall himself receive them in double.

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PREFACE

It is almost an innately tuned character that any member of our Church would not in any way miss the holy service of the 'Good Friday'. No matter whether they could linguistically or otherwise comprehend the whole of the service or not our faithful had an uncompromising commitment in this. Even in that context, we certainly believe that it is the responsibility of the Church to make the service more comprehensive. By publishing an English Translation of the *Order of the Prayers of Good Friday,* we are moving one step forward in addressing the issue of non-feasibility of the service to the younger generation in Diaspora.

Words are hardly enough to appreciate the great service rendered by Fr. Dr. Baby Varghese in translating the text. The uniqueness of his work is the originality that he had maintained in producing this translation. His expertise in Syriac language made him so engaged with the original text making this a uniquely coherent literature.
We value the immensely committed efforts of the publication team. May the invisible right hand of our good Lord be with you in guiding and protecting you.

Thomas Mar Athanasius
President, MOC Publications

FOREWORD

The order of the Prayers of Good Friday, is translated from the Syriac text of the 'Holy Week Prayers' (*Ktobo d-slutho d-shabtho rabtho d-hasho poruqoyo*), published by the late Konat Abraham Malpan at Pampakuda in 1958 (pp, 213-294). [An English translation of the prayers of the entire holy week is under preparation].

The service of the Adoration of the Cross is translated from the Syriac text of the so-called *Andu Taksa* (*Ktobo d-m'adedono d-hudro sha(n)tonoyo*) published from Pampakuda (several editions since 1900 latest edition 2006). The Pampakuda edition differs at a few places from the text published by the late Metropolitan Samuel Mar Athanasius (*ma'dedono* or the Book of the Church festivals, Lodi, New Jersey, 1984).

The Good Friday service is marked by the simple melodies that are suitable for congregational singing. In fact the parishes of the Malankara Orthodox Church in India or elsewhere, the faithful participate more actively in the Good Friday service than in other service. A translation can bring out the rich contents of the prayers. But their beauty consists in congregational singing. I trust that my translation would help the young members of the Malankara Church to participate in the service more meaningfully and it would enable them to render these prayers in verses for their active participation.

Denha 2011 Fr. Dr. Baby Varghese

ORDER OF THE PRAYERS OF GOOD FRIDAY[1]

EVENING

In the name of the Father, Son and the Holy Spirit, One true God.

Holy, Holy, Holy, Lord Almighty, who fills the heaven and the earth with His glory, Hosanna in the heights. Blessed is He who came and is coming in the name of the Lord God. Praise be in the heights.

Blessed is Your humiliation for our sake. Christ who, by His passion, saved us from error, receive our worship and have mercy upon us. (*Kneeling down and say three times*).

Glory to You O Lord, and honour to Your Father and adoration and exaltation to the Holy Spirit. Have mercy and compassion upon us sinners. May the gates of the Jerusalem above be opened and may our prayers enter before the throne of Christ. Glory to You, O Lord; Glory to You O Lord; Glory to You, our hope for ever. *Barek Mor*.

Our Father…

Opening Prayer.

Ps. 51.

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[1] From: *The Book of the Prayer of the Great Week of the Salvific Passion.* Printed by Kashisho Abraham of the Konat family, Mar Julius Press, Pampakuda, 1958 (Syriac text pp. 345). [500 copies].

Enyono : Hymn in the tune: haw bukro

1. He who voluntarily became man, and suffered for us in the flesh, God, have mercy upon us.
2. He who came in person and fulfilled the mysteries, types and the parables, God, have mercy upon us.
3. He who, for our salvation, was led to the tribunal like a criminal, God, have mercy upon us.
4. God, against whom the kings and the judges plotted to put to death, have mercy upon us.
5. He who is the judge of all, who was unjustly condemned, God, have mercy upon us.

Shubho –Men olam

6. He who was betrayed to the priests –the Crucifiers- by the wicked disciple, God have mercy upon us.

Ps. 141; 142; 119: 105-112; 117: *Lord, I have called upon You…*

Hymn in the tune: Sli moryo brahme

1. On this day, the mysteries and the parables of all seers became clear by the understanding of their revelations.
2. From among your brothers, the Lord will raise a prophet like me, and he who does not listen to him will be cast out from the people.
3. Behold, God has become prophet and high priest, sacrifice and the offering and the One who offers and the One who receives and the fulfillment of the mysteries.
4. In this evening, our Lord ate the Passover in the Upper Room and the disciples partook of the mysteries which He had entrusted them.
5. He blessed the bread and broke (it), saying to them: 'This is my body and He gave thanks over the wine and sanctified (it) saying to them: This is my blood.

Shubho-Men olam

6. The Lord and the servants ate and communicated in the mysteries, and glorified and went to the Mount Olives and received admonitions there.

Stomen kalos. Promioun-Sedro

Hymn – Quqoyo

1. In the days of Moses , the twelve tribes ate the Passover begun for the first time by the commandment of the Lord. Today our Lord sat at the table of life to sup with innocence. And behold, his twelve (disciples) from the tribes of Jacob's children hold and celebrate the eternal mystery *halleluiah* which lasts for ever. *Shubho*
2. In this evening, our Lord revealed new things and entrusted figures and beautiful example to his disciples, and commanded them, saying thus: I have done these examples before you. Do likewise with humility; by this, I have taught you this that all will know that you are my disciples. *Moryo rahem alain*

'Etro

Qolo in the tune: thhar Gabriel

1. In this evening our Lord took his body in his hands, broke (it) and gave it to his apostles and mixed the chalice of his blood and gave them to drink, saying: Each time that You gather together, do like wise as I have shown you, it will be for the remission of debts and for the forgiveness of sins, for all whosoever believe in me. *Shubho.*
2. On this day, the Jews, the high priests and the Pharisees gathered together and held counsel in order to decide the reason for which our Saviour could be put to death. Then Judas Iscariot told them : 'Give me the price of his blood and I will deliver him up to You". Woe to him who sold his master and then killed himself.

Hymns of the passion (bote dhashe)

1. Lord, blessed is Your passion and humiliation suffered for us.
2. In the supper, the true lamb broke his body for the twelve, and revealed the mystery of his great passion. The blessed lambs became sad about his departure from them.
3. In this evening, our Lord spoke about his passion and crucifixion, and showed his companions that one of them will deliver him up into the hands of the scribes of the people in order to kill him in a terrible way.
4. Let us offer glory to Him who alone has authority in the heights and in the depth. All power belongs to Him and he governs all quarters and He receives all praises.
5. O Lord, when You judge the people who judged You., do not enter into the tribunal with us. *Moryo rahem alain.*

Bo'utho of Mar Jacob

1. Christ who came for passion, death and crucifixion, hear our supplication and have mercy upon our souls.

O God have mercy upon us. O Lord have mercy upon us. [All kneel down].

2. In that Mystery all mysteries were fulfilled. In it, it was revealed how much bitter was the Paschal lamb. The news of (his) slaughter made the mouth (*Syr. teeth*) of the disciples taste bitter, and the whole evening became bitter because of the Paschal lamb.

O God have mercy…

3. Glory to the Father who indicated the mystery of the passion of his son, by the Paschal lamb which Moses sacrificed in Egypt. Adoration to the Son who came and fulfilled every thing in his person. Thanksgiving to the

Spirit who sanctifies all (and) praise to Him. *O God have mercy…*

4. O Sinners! Behold your home is abandoned and is desolate without kingdom, priesthood, and prophecy. *O God have mercy..*

OR

O Lord, in Your passion, the heaven and the earth suffered. The watchers and men were astonished and amazed, for You were so much humbled Yourself.

Pethgomo: [sung with out halleluiah].

Many bulls encompass me; strong bulls of Bashan surround me (Ps. 22:13).

Gospel: John 3:13-21; Luke 19:41-20:8.

Conclusion

Lord Jesus Christ, do not close the door of your mercy in our faces., Lord, we confess that we are sinners, have mercy upon us. Your love made you descend from your place to us, Lord, by whose death our death was ended; have mercy on us.

Qaumo: Christ, who by His passion, saved us from error, receive our service and have mercy upon us. (*Three times*).

GOOD FRIDAY : SUTORO

Promioun-Sedro

Quqoyo

1. In this evening our Lord entered the tribunal, in order to annul the verdict against Adam, the head of all races. Hannah sits and Caiaphas pronounces judgement and the people cry out that he deserves death sentence. The Son of God, who came to redeem them, endured all these things from the faithless people. Halleluiah. *Shubho*
2. When Caiaphas made judgement on the Son of God, he sought the reason to hand him over to be killed. False witness came forward saying: We have seen this man violating the Law and purifying lepers on the Sabbath. Therefore the people cried out: He deserves death. Hal. Hal.

Qolo. In the tune: phtah li thar'eh

1. On this day the angels were astonished and the ranks of the Cherubim and the Seraphim of fire and Spirit were agitated and became shocked with fear and trembling for having seen the Son of God inclining before His disciples and washing their feet in order to teach them humility. *Shubho.*
2. On this day Judas received the price of his master from the crucifiers and made the murderers quiet, who were agitated. That deceiver consoled the fraudulent (saying): 'I will deliver my master up to you as you desire'.

Hymns of the Passion

1. Lord, blessed is Your passion and humiliation suffered for us.
2. In this day he told them about his passion and crucifixion, and revealed to them that one of them will

deliver (him) into the hands of the scribes of the people and they will wickedly put Him to death.

3. In this evening our Lord said: For long time I have earnestly desired to eat this Passover with you. All things that were written and prophesied on me by the prophets of My Father have been fulfilled in me.
4. O Lambs of the Church, sing praises to Him, who called Himself 'Good Shepherd'. The spotless Lamb has given us His body and with His blood, redeemed us from error. He is worshipped with His Father and the Holy Spirit.
5. O Lord, when You judge the people who condemned You, do not enter in to the tribunal with us. *Moryo rahem alain*.

Bo'utho of Mar Ephrem

1. Lord, have mercy upon us, by Your great passion for our sake. May we become those who suffer in Your passion and heirs in Your kingdom. *Alohan rahem alain* [Our God have mercy upon us. Our Lord have mercy upon us].
2. The heaven and the earth are filled with Him and they serve Him as a rug. The angels tremble before Him and the fraudulent priest rejects Him and prepares for His death, though He voluntarily came (for it). *Alohan*...
3. Glory to You, Christ the King, who lowered Yourself to become small and like a poor man requested for a house and ate the Passover of the mysteries in it. Glory to You and to the Father who sent You and exaltation to the Holy Spirit. *Alohan*.
4. Lord, have mercy upon us.... *Alohan*...

Ps. 91; 120; He who sits in the shadow... *Qaumo*, Our Father, Creed.

LILYO : FIRST QAUMO

Again the Vigil of the Night of the Friday of the Crucifixion.

Qaumo: Blessed is Your humiliation for us. By the prayer that You have prayed with suffering and sadness, receive our prayers and have mercy upon us (*Three times*).

Praise to You..... Our Father...

Awaken us, Lord, from our sleep in the sloth of sin that we may praise your watchfulness, you who watch and do not sleep; give life to our death in the sleep of death and corruption, that we may adore your compassion, you who live and do not die; grant us in the glorious company of the angels whom praise you in heaven, to praise you and bless you in holiness, because you are praised and blessed in heaven and on earth, Father, Son and Holy Spirit, now and always and for ever, Amen.

Pss. 134; 119:169-176; 117.

Psalm 109 (with *enyono*):

Be not silent, O God of my praise. They spoke to me with deceitful tongue and the voice of hatred. They returned me evil for the goodness and hatred for love. When they are tried, let them come forth guilty and let their prayer be (counted as) sin!

May their children be fatherless and their wives widows. May their days be few and may anything given to them be taken by others. May the iniquity of their fathers be remembered and the sins of their mothers not be blotted out!

For they did not remember to do good, and persecuted the poor and the needy and the broken hearted to his death. They loved curses and did not like blessings and clothed himself with curses as weapon. They entered into them like water and like oil into their bones.

Enyono

1. Wake up brothers, stand up and pray: the moment is at hand when the Son of God will be delivered up into the hands of the wicked.
2. Our Lord told his disciples: While I pray, wait here for me with anguish and distress, for I am sad until the death.
3. In this night, the watcher who never sleeps stood up to pray and supplicated like a man in order to remove the chalice of death from him.
4. In this night, the Jews went out in rows against Jesus, with swords and clubs in their hands against him who healed their sick.
5. In this night, the mad people inclined their head before our Lord, in order to mock (him) saying: 'Peace to you, O King of the Jews!'.
6. In this night, who would not cry, for Simon Cephas wept, the one who swore and cursed himself that he did not know Christ.
7. On Friday, the people who confessed the cross were saved and on Friday the people who crucified Christ were condemned.

Shubho- Men olam.

8. In this night, God stood up in the court as guilty and the servant struck him on the cheek and he set the servants of sins free.

Kyrie eleison. Kyrie. Kyrie.

FIRST QAUMO

Stomen kalos. Promioun- Sedro

Qolo- Quqoyo

1. The Word of the Father stood before the judge. He remained quiet and silent like a lamb and the creations trembled. He was beaten on the cheek and the fiery ones were agitated; the Seraphim struck their wings because of fear. The Cherubim took refuge behind the chariots, and He told them: Do not be disturbed, for I am fulfilling my will. Halleluiah Hal. *Shubho –Men olam.*
2. When Christ the king was standing in the tribunal the priest Caiaphas asked him saying: I adjure you by the living God: Are you Christ, the elected one of God?'. And our Lord answered him saying: 'I am'. Caiaphas tore his robes (and said): 'Stop your blasphemy'. Hal. Hal.

Qolo : Hab leh l'edthok

1. He left His disciples as they were sleeping in the cave, and went to pray and said thus: Father, if possible, remove this cup from me. Yet not what I will, but what you will.

Shubho.

2. At that moment our Lord told the assembly of the crucifiers: Have you come out as against a robber against me? Every day I was with you in the temple and you did not seize me, O children of darkness and those who hate the truth!

Qolo : In the tune: eno no nuhro shariro[2]

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[2] Not in Malayalam hymns or in prose.

1. At the door of the upper-room, Satan reclined for the Supper. When our Lord broke His body and blood and gave (them) to the holy apostles, He dipped the bread and gave it to Judas, the disciple who deceived His master. All the disciples knew that it was he who will deliver up his Lord and become stranger to the Church. *Shubho.*
2. Sea and land wept for Judas, as he left the Upper-room. The enemy was standing at the door and he filled him with anger and jealousy. He went out and sold his master and 'bought' hanging for him. The very hand which received the price, became perverted and hanged itself. Blessed is He who returned his iniquity on his own head!

The hymns of the Passion

1. Lord, blessed is Your passion and humiliation for us.
2. In this night the disciples, the crucifiers and our Saviour kept vigil. Three vigils (were kept) : the people to kill (him), and the apostles to flee, and the Son of God on the Mount Olives.
3. In this night, the innocent lambs, the children of the right hand, were struck with confusion, for the hidden mystery was revealed and made manifest to them, that it is a disciple who will betray Him to the accursed Jewish people.
4. In this night, He prayed with sighs - who does not need (to pray) - for the sake of Eve, for she had plucked the fruit from the tree. Behold, instead of the tree of knowledge, (here is) our Lord, the tree of life.
5. In this night, the fraudulent Judas agreed on (*lit: weighed*) and took the price of his master. He gave a signal on his arrival and the wicked rejoiced for the desire of their heart was fulfilled, as they had asked.

6. O Lord, when you judge the people who condemned you, do not enter in to the tribunal with us.

Bo'utho of Mar Jacob

1. Christ who came for suffering, death and crucifixion, hear our supplication and have mercy upon us. *Alohan* [Our God, have mercy upon us. Our Lord, have mercy upon us].
2. They did not know what to say when they pray. The struggle for prayer was too great for them. With sadness the disciples slept as those who are weary. Our Lord (came) again and awakened them for prayer. Their eyes were immersed in slumber and were heavy. On the third time, He (came) and told them: 'Rise up! Let us go!' Alohan
3. Comely praise to him who receives prayers, for he had knelt down to pray by way of dispensation for our sake. Thanksgiving to Him, for being God with His Begetter, He prayed like us, in order to reveal that He became one among us. He had shown that he fully resembles us as well as His Father. Like His Father, He is the One who receives prayers, and like us He prayed with pain (*hasho*) and supplication. Alohan
4. O Sinners, behold! Your house is abandoned! Neither kings, nor priests nor prophets shall dwell within.[3] Alohan

Unitho

1. Blessed is the Good One who, by His sacrifice, abolished all sacrifices and holocausts!
2. Moses who killed the Paschal lamb, was honoured in Egypt. The people who killed the true Lamb bore disgrace among the gentiles. Our Lord who ministered (*kahen*) His Sacrifice was greatly glorified by His

slaughter. Our Lord was crucified; Moses was honoured and the people were dispersed.

3. The people slaughtered the lamb for their redemption from death in Egypt. Again they slaughtered the Lamb in Jerusalem and wrath to the people and compassion to the gentiles! When they were in affliction, they were redeemed. When they killed Him in jealousy, they were destroyed.
4. Be gracious to me for as I wish, I have said, and I have borne your passion as I have sinned. Your crucifixion is desirable. As (in) a mirror before the mind, may your death on the cross be seen venerable and may it look at your love and may your compassion console me, not occasionally; but always! Praise to your coming!

Sugitho : Ethh'irw shahre

Unitho:

1. Glory to that life who was imprisoned in the tribunal and was crucified on the wood for the salvation of the world.
2. They judged him and condemned him; imprisoned him, stretched him and took a rod and struck him. He who sleeps awake and rise and sing praise,
3. The Sun who illumines all, was put into prison and they shut its doors. He who sleeps...
4. The Saviour was condemned and crucified with jealousy, and the people killed their master. He who sleeps...
5. Behold the shepherd is struck and his sheep were dispersed, and his friends hid themselves. He who sleeps...
6. The husks on the chair and the flame stands and is questioned by him! He who sleeps....

7. His enemies surrounded him and his friends have been dispersed and he was seized alone. He who sleeps....
8. The Mighty One has been imprisoned, and the feeble ones grow mighty. Cross has been made for the Lord of the worlds. He who sleeps...
9. The sick seized the physician who healed their diseased, and they brought him to be condemned. He who sleeps....
10. The withered leaves bound the intense fire and whipped him. He who sleeps...
11. She hated the Son of Adonai and chose the robber. She loved the wicked and she is the most sinful among all women.
12. Son of the Father was killed and Barabas was set free. She cried out with insanity. He who sleeps...
13. He was rewarded preposterously for his gifts and was delivered up, and caused him to endure evil. He who sleeps....
14. Crucify (Him) O judge, crucify! She cried out against the innocent one. They condemned him with their jealousy. He who sleeps....
15. The ranks of the accursed devised evil in order to crucify the Saviour. He who sleeps...
16. The worlds and the entire creation put on mourning for the horror committed today in Jerusalem. He who sleeps...
17. The Son who was the heir was sent to the vineyard of his father. The disgraceful labourers seized him and crucified him. He who sleeps...
18. In the night the wicked priests condemned him and on day they handed him over to the governor to kill him. He who sleeps...

19. The children of darkness judged him in the night and condemned him and on day they raised Jesus on the cross.
20. The King David cried out: His dresses were divided and his garments remained full, (for) they cast lot for it.
21. Praise to you Jesus, for you stood to be judged and the priest who condemned you sat puffed up with pride.
22. He asked for water for his thirst, and they brought vinegar for him, in order to fulfill all that have been written about him.
23. Light gave order to the darkness and it covered him, for voluntarily he endured suffering for the world.
24. The people devised innumerable wickedness against the Lord of all. Let them be condemned by their curses!
25. Zion committed all kinds of wickedness; she killed the prophets and stoned the apostles and suspended the Son on the wood.
26. The Spirit did not endure that the Lord of all is being crucified. She had torn the curtain and the Holy Temple was laid waste.
27. Thanksgiving to you, O Son, for you left the Watchers above and died for us and redeemed the gentiles with your blood.
28. Praises to you, O Jesus, Son of the Blessed Father, for by your passion, the world was redeemed from error.

Pethgomo: Because dogs are round about me; a company of evil doers encircle me (Ps.22:17)

Gospel: Math. 26:31-46.

SECOND QAUMO

Qaumo: By the love which led you to the tribunal for our sake, do not lead us into judgement and do not remember our debts (*Three times*).

Glory to you.... Our Father....

Eqbo (*absent in Syriac and Malayalam prose*).

Stomen kalos: Promioun Sedro.

Qolo: Quqoyo:

1. In this night Judas took the guards of the Jews and came to Jesus to seize (him) and to condemn to death. He advanced and said to them: 'Whom do you seek with swords and clubs?' They said: 'Jesus of Nazareth, son of the carpenter, who by his parables and imageries insulted our leaders, halleluiah, we want to crucify him'.

Shubho- Men olam.

2. In this night the Sun of justice was imprisoned in the house of Annas, the high priest, and was tied to a column. Gabriel and the Great Michael trembled, when they saw their Lord being insulted, the One who limits the bound of the ocean with sands and prevents them from overflowing. Like an evil man, they tied his hands, halleluiah, for Adam who had sinned.

Qolo : lok moryo qorenan

1. At the supper, our Lord told His disciples: 'In this night all of you will stumble at me and will flee away'. Simon Cephas told him: 'Let it not happen to You, O Lord! Even if I die with You, I will not deny You'. He (Jesus) told him: 'Do not swear O Simon, for in this night you will deny me'. Blessed is He who accepted His repentance and had pity and mercy upon him. *Shubho.*
2. Judas betrayer and thief, led the troop of the scribes and the high priests and went against Jesus. He went out with

the entire camp of the darkness to betray that great light of the entire creation. He drew near and kissed him, saying: Peace, my teacher! The crucifiers seized Him. In the day of his coming, God will punish them.

Hymns of the Passion.

1. Lord blessed is Your passion and humiliation for us.
2. In this night the deceitful disciple agreed upon and took the price of his teacher from the crucifiers, the children of darkness. He gave them the signal: the One whom I kiss is Jesus. Seize him!
3. It was made known that the deceitful Judas had sold his master and received his price and separated himself from the number. He went out and associated with the sons of the darkness and inherited Gehenna.
4. In this night the ocean stood before the lump of earth to be judged by it. He made his waves calm and withheld his rages. The ocean did not carry away the dust with its high and divine currents.
5. O Lord, when you judge the people who condemned you, do not enter into the tribunal with us. *Moryo rahem alain wadarain.*

Bo'utho of Mor Ephrem

1. O Lord, have mercy upon us by your great passion for our sake. May we become those who suffer in your passion and heirs in your kingdom. Our God, have mercy upon us. Our Lord have mercy upon us.
2. Our Lord dipped the bread and gave it to Judas Son of Simon. Satan entered him and led him to the crucifiers. The detested darkness (= Satan) led the shadow (=Judas) as companion of night. He advanced and kissed the Light, devising evil in his heart. Though his lips were full of peace, in his heart he carried a sword. Darkness placed

its lips over the mouth of the Son and did not become lightened. The evil one said: 'Peace, my teacher'. And the group of the wicked surrounded him. Our God have mercy upon us. Our Lord, have mercy upon us.

3. What did you lack in any thing that I gave you, to hate me and to betray me, O my disciple? What did Caiaphas give you to hand me over to him in order to kill me and crucify me? How much gold did the priests give you as bribe? How much money did Hanan give you? This is not the reward that the disciples give their teachers. Who has made you envious, O disciple? Who has separated you from the company of your brethren? Though they belonged to the right hand side, you had associated with the company of the murderers. Though you were a beautiful lamp, you became extinguished as the enemy had blown on you. Woe to you, for your ship has been scattered and your whole endeavour has been perished. Our God, have mercy upon us. Our Lord, have mercy upon us.
4. O Lord, have mercy upon us, by your great passion for our sake. May we become those who suffer in your passion and heirs in your kingdom. Our God, have mercy...

Madrosho : Qum Paulose

Unitho: Blessed is He whom the wicked judged with jealousy. Blessed is He, who was sacrificed for (our) salvation.

1. The shepherd was struck and the sheep were dispersed. The apostles were dispersed and were agitated. Judas betrayed him to the crucifiers. Simon denied him by swearing. The fiery ones remained serene and the disciples hid themselves. The legions of fire and spirit remained calm. Glory to him who was thus pleased to endure the sufferings from the crucifiers.

2. In this night, the day was imprisoned and he restrained all his rays. In this night the spear was raised against the shepherd to strike him without mercy. In this night, the watchers kept vigil with prayer and the Mighty One sweated for he had trampled down the death. Who will sleep in this night, on seeing the Watcher in this tribunal?
3. In this night, He was imprisoned in the house of Hannan, the one who binds the entire creation, whose intensity of gesture holds the borders, and his commandment alarms those who are above. The One who weaves all diadems for the kings and the judges inclined his head before the judge. Glory to Him, the Lord of all quarters, who was condemned, and acquitted the guilty.
4. In this night, the Living Son prayed before His Father and prepared for death. The Lamb approached willingly for slaughter and to be offered as sacrifice. His power set the worlds in movement and the creation was alarmed. He gave Himself and the crucifiers seized Him. Glory to him who so much humbled Himself to endure death on behalf of Adam.
5. The pure (mother) stood and watched Him, that He was calm and silent in the court, without any companion or disciple. She smote her breast with her hand: 'How should I lament for you, the only begotten of His Father (and) the only begotten of His mother! For I have very much bitterly mourned for You. I have not any company of the chaste women to mourn with me. Let me make the lamentation.'
6. She was standing in the courtyard of Caiaphas, inclining her head and weeping: 'The Judge who condemned my only begotten! May this judgement not remain in the creation and let the priests who condemned Him to death and cross not see light or absolution. Let there be no more forgiveness on the altar where he was condemned!

7. O Jews for what wrong my only begotten was condemned in the court like an evil doer? By his commandment, He purified your leprosy, by His word, he healed your illness. On the road, He raised the widow's son to life, and by His voice, He raised Lazarus who became putrid. Why is He standing in the tribunal and is beaten by you without mercy.
8. Therefore, Caiphas the priest without holiness tore his clothes on his body. Justice was aroused and took away the priesthood from the house of Levi, which was given to Moses in a cave on the Mount Horeb. Here he rightly left the priesthood. He tore and abandoned the priestly garments: for behold, he had blasphemed and no charge is needed.
9. This man had violated the Sabbath and he healed the hand that was withered. O Judge, crucify him on the wood, for we have no other reward for him. Set free Barabas for us! Let Jesus die and be crucified, for this man had violated our customs and laws. O Judge, make him to carry his cross and give us the son of Joseph to be killed.
10. The Lamb stood among them. He was cruelly persecuted; but he remained silent and clam among them, like a lamb among the butchers. The glorious Isaiah beautifully indicated (it): Like a lamb, he was clam and like an ewe, he was silent. John fulfilled this (saying): Behold the Living Lamb of God.

Pethgomo: Because the dogs are round about me; a company of evil doers encircle me (Ps. 22:17).

Gospel: Mark. 14:27-52.

THIRD QAUMO

Qaumo

Christ who by his condemnation abolished the punishment, do not bring us into judgement, and do not remember our debts (*Thrice*).

Glory to you..... Our Father...

Stomen kalos : Promioun-Sedro.

Qolo :Quqoyo

1. Hearing the cock crow, Simon Cephas left crying bitterly about what had happened. Yesterday, I was a companion to the angels, and today I have become a companion to the crucifiers. Have mercy on me, O Son of David, and forgive my iniquity. In the sea, (when) I have called out, you answered me. Now too have mercy on me *halleluiah* and forgive my debts. *Shubho*
2. The head of the disciples stood up in the court of Caiaphas and wept bitterly, saying: All you apostles, intercede for Simon, for I have denied Christ three times. Heaven and earth will cry for me, for I have greatly sinned. If he closes his door before me, in whom would I find refuge! *Halleluiah*, Lord have pity on me.

'Etro. Qolo

1. In this night the wicked approached and seized you and your disciples left you and fled. They surrounded you, for they hated you. They took (you) and condemned (you) like a criminal. They spitted on your face and filled your ear with all kinds of abuses, *halleluiah w halleluiah*. Glory to you who endured all these for us in order to redeem us.

Shubho

2. In this night they surrounded you and you were made to put on the garments of passion. As Adam was stripped in the garden and sufferings surrounded him, you had 'put on' sufferings in the garden. Your love compelled you for these things, *halleluiah w halleluiah*. Blessed is the Lord who for the sake of his servants endured suffering, for his mercies compelled him.

Hymns of the Passion

1. O Lord, blessed is your passion for us. Blessed is your humiliation for our sake.
2. Judas betrays and Simon denies and the priests of the people beat the Son and strike on his head and spit on his face. Praise to his mercies for he endured them and did not get angry and kill the.
3. In this night a woman drew near the head of the apostles and told him: 'You are also one of his disciples'. And he swore and denied Jesus (saying): 'I do not know this man!'.
4. In this night they lighted lamp and sat down to condemn the king of light who dwells in light and inhabits in light. Behold, before that light, how he endured the accursed light.
5. You are worshipped with your Father and the Holy Spirit, for you have very much suffered the cross and the passions form the crucifiers. Among the disciples, one betrayed you and one denied you, and the people rejected you. Glory to your name.
6. O Lord, when you judge the people who condemned you, do not enter into the tribunal with us. *Moryo rahem alain w adarain.*

Bo'utho of Mar Jacob

1. Christ who came for passion, death and crucifixion, hear our supplication and have mercy upon our souls. Our God have mercy upon us. Our Lord have mercy upon us.
2. He who promised that even if I die, I will not deny you, swore and cursed three times (saying): I do not know him. The divine providence compelled him to renounce; otherwise they would have crucified him with the Saviour. In order that he shall not become companion to our Lord in (His) crucifixion, he denied and fled, (saying): 'I don't know him'. Our God.....
3. One is He who was crucified, another is not needed with him. Like a faithful one, after having denied him, Simon fled. Had he not denied, he would have become insolent who wanted to snatch his master's place and ascend with Him on the cross. As he knew himself that the Crucified One is greater than him, he denied Him, and spared (*nathreh*) the only begotten that He might be glorified by him. Our God....
4. He accepted to be cursed and stranger, lest he may become companion to the Son in (His) crucifixion. He did not want to stand in a posture greater than his, lest he may be raised with the Saviour on Golgotha. Filth came out of his mouth and he was defiled with it, and tears came forth from his eyes and he washed his body with it. (Though) he lost his beauty, he wept aloud and regained it, and gave thanks to his mercies. Our God...
5. Glory to the Father who made Simon an apostle of his Son. Worship to the Son who received him after he had denied by his tears. Thanksgiving to the Spirit who gave the throne and made him the head. Blessed is Christ who is incomprehensible. Our God...

6. O Sinners: behold your house is abandoned, and is desolate without kingdom, priesthood and prophecy. Our God…

OR

O Lord in your passion the heaven and the earth suffered. The watchers and men were astonished and amazed for you were so much humbled yourself.

Madrosho[4]*: Qolo: honaw yarho*

1. Praise to You, O Son of God, who suffered for us. In this night, the Only Begotten suffered; Sun became dark over the entire creation. In darkness moon lost the night. There is no day! The sign of the Son banished them.
2. In this night, Mathew is not there; Thomas had fled; Jacob hid himself; Simon denied; the wolves are assembled and the lambs are scattered; the shepherd is imprisoned and the sheep are captured by the robbers. Bearing the burden, the Mighty One stood in the tribunal. Instead of Adam he was questioned. He took the whole fault on his person and gave up himself that all (faults) of Adam might be avenged.

Pethgomo: Because the dogs are round about me; a company of evil doers encircle me (Ps. 22:17).

Gospel John 18:12-15; Math. 27:1-14.

FOURTH QAUMO

Qaumo:

Christ who was slapped at the court by his servant, have compassion on us in the day of your judgement and have mercy upon us! (*thrice*).

Glory to you… Our Father…

Stomen kalos : Promioun – Sedro.

Quqoyo

1. In this night our Lord entered and stood in the tribunal, to abolish the condemnation of Adam, the head of all races. Annas was sitting and Caiaphas judging. People cried out that he deserved death. The Son of God endured all these things from that ungrateful people, who came to redeem them from the hands of the Evil. *Shubho*
2. O Jealousy, how bitter are you and deceitful is your love. Woe to him in both worlds who toils with you, witnesses Judas. When he laboured for you, what reward did he receive as he went out? Instead of the apostleship, death by hanging and instead of eternal life, unending fire. *Halleluiah,* O Lord deliver me from it.

Qolo : tubaik 'edtho

1. In the night the children of darkness went out to capture the Sun of justice. They were shaken at his splendour and fell down. The pure one spoke to them and they regained strength and stood up from the earth. The fraudulent Judas approached and said: Peace my teacher! They laid (their) hand upon him and the ungrateful were not terrified!

Shubho

2. With scattered sand he had established a border to the great ocean, that even if powerful waves rise, they will not go beyond it. The fraudulent liars went out to seize him with force. His intense power came forth and thrust them down and he gave himself up in to their hands that by it the prophecy shall be fulfilled.

Hymns of the Passion

1. O Lord, blessed is your Passion for us. Blessed is your humiliation for our sake.

2. In this night, the judge of the judges entered into the tribunal. The priests asked him: Where are you from – to whom belongs all places, and the Cherubim cry out: Blessed is He, from his place!
3. In this night, the dust sat down, and God stood before him, and was questioned. Without having any iniquity, the Lord of the whole creation inclined his head.
4. The chief among the people judged him and condemned him, before whom the Seraphim cover their faces, lest they would gaze upon him, and the accursed Jewish people spitted on his face in the tribunal.
5. Let us sing great praise to Him who is the merciful and compassionate and with him to His Father and to His Holy Spirit, the rational nature and one Magnificence whom the entire creation worships.
6. O Lord, when you judge the people who condemned you, do not enter in to the tribunal with us. *Moryo rahem alain w adarain.*

Bo'utho of Mar Ephrem

1. Our Lord, have mercy upon us by your passion for our sake. May we become those who suffer in your passion and heirs in your kingdom. Our God, have mercy upon us. Our Lord, have mercy upon us.
2. The wicked seized our Saviour and took him to the tribunal and imprisoned him. The time arrived for Simon to deny his master. It was not possible that the Lord's word ' in this night you will deny me three times' shall not become vain. Behold the young woman who guarded the gate came forward and asked: 'O man, are you not also a disciple of Jesus?' Simon responded by swearing and cursing: 'I have never seen this man. Our God, have mercy....

3. O God, we are unable to give thanks for your grace; for our sake, you were buffeted by a servant. O servant of the accursed Annas, O miserable one who insulted his master, are you not a man for you will have two deaths? Your servitude is completely accursed. Wrath upon your audacity! Woe to you, O accursed servant! You are subjected to two masters! First to the natural servitude and (then) to the servitude of Satan. You are cursed by the human race. Woe to you for ever. Our God, have mercy…
4. Our Lord, have mercy upon us by your passion for our sake. May we become those who suffer in your passion and heirs in your kingdom. Our God, have mercy…

Madrosho: *Qolo*: *ho qtil haw bmesrein*.

1. *Unitho*. Glory to that Lamb, the Lord of the mysteries, who fulfilled (*shamesh*) all mysteries by his sacrifice.
2. From that time, the passion of the Only Begotten has approached; behold the Church invites to see his slaughter.
3. Today the Son of the King delivered himself up for shame and humiliation for our sake.
4. The deceitful disciple approached the fraudulent people and claimed the price of his master's blood.
5. The watchers were astonished, when he gave a fraudulent kiss to betray his master.
6. Immediately Simon drew out the sword and struck and cut off the ear of the accursed servant.
7. He took it and restored the ear in its place and the insolent was not ashamed even when he was healed.
8. If I wish to beseech my Father, He will send innumerable angels.

9. Rows of Cherubim and the legions of watchers will arrive immediately at the sign of the Father.
10. Behold He breathed the Spirit upon the twelve that they might do signs and wonders.
11. Grant me your grace that I shall preach your passion which took place in the Israelite city.
12. The watchers were terrified in the moment they saw God being struck my men.
13. Heaven trembled at the departure of the Lord carrying His cross to be crucified.
14. At that time another rank of the Cherubim caused an earthquake.
15. The people filled His ear with abuse, the One whose vision they are not even worthy.

Pethgomo: Because the dogs are round about me; a company of evil doers encircle me (Ps. 22:17)

Gospel Luke 22:31-62.

Halleluiah. Hal. Hal. Glory to You O God . [Three times].

Be compassionate towards us in your mercy, O God of compassion.

Ps. 148; 149; 150.

Praise to the holy Trinity; praise to the holy Trinity; we praise the glorious Trinity, eternal and everlasting; and to you belong the praise, O God, at all times.

Qolo: *Quqoyo*:

1. Pilate's wife wrote a letter and sent (it to him saying): 'The man whom you judge, is the Judge of judges. Do not judge him, for He is the One who will come and judge you. Your soul is in his hands. His blood will avenge you. Take water and wash your hands and be

absolved for his blood. Let his blood be upon Caiphas and Judas who betrayed him, halleluiah. Woe to them for ever. *Shubho.*

2. The fraudulent Judas answered with mourning and sadness, saying: Woe to me for I have been rejected from the kingdom above to Gehenna. From the high priests, I received thirty pieces as the price of the Son of God. Woe to me when my companions will be seated to judge the world. I look at my exalted throne and I will not sit on it. Halleluiah. Woe to me for what I have done!

Qolo : 'I am the true light'

1. Pilate's wife sent him a word: 'Do not have anything to do with that righteous. When I was sleeping in the night on my bed, I saw a vision of hosts (and) serpents surrounding me, opening their mouth to destroy me. The One who is scourged before you extended his hand and forbid them. Do not stretch out your hand for his blood!' *Shubho.*
2. The judge who judged the Son, asked for water and washed his hands, saying: 'I am free from the blood of this righteous man'. But all cried out together; "Let his blood be upon us and upon our children'. Blessed is He who rooted them up and scattered, and called the gentiles who went astray (saying): 'Come, enter and inherit the kingdom'.

Hymn of the Passion

1. O Lord, blessed is Your passion for us. Blessed is Your humiliation for our sake.
2. The corrupt (people) clothed the Son with the garments of mocking, who dressed Adam with a garment. They

made a crown plaited with thorns and the accursed servant slapped on the check of Him who liberated Adam from death.

3. With a rod, they struck him and covered the head of the Good One, who raised our head. They poured forth insult and sounds of mockery upon him, who by his sound, raises the dead to life and makes the ocean calm by His word.
4. Glory to Your mercies, O Blessed Child and the Good Lord, for by Your love you endured prison and tortures and condemnation for our sake. Praise to You and to Your Father who sent You and to Your Holy Spirit.
5. When You judge the people who condemned You, O Lord, do not enter into the tribunal with us. *Moryo rahem alain wadarain.*

Bo'utho of Mar Jacob

1. Christ who came for the passion, death and crucifixion, hear our supplication and have mercy upon our souls. Our God, have mercy upon us. Our Lord, have mercy upon us.
2. In this night, the shepherd was struck for the sake of the sheep and all the lambs who followed him were scattered. In this night, Mathew is not there; Thomas fled; Jacob hid himself; Simon denied and the Son remained silent. Our God, have mercy....
3. Glory to You O Lord, because of great love, You had endured so much sufferings, insults and every kind of evil from the wicked. In Your passion, O Lord, Your people, the Church Your bride suffered. Make her children to rejoice in Your kingdom on the day of Your resurrection. Our God, have mercy...

4. O sinners, behold your house is abandoned; and is desolate, without kingdom, priesthood and prophecy.

OR

O Lord, in Your passion, the heaven and the earth suffered. The watchers and men were astonished and amazed for you were so much humbled yourself.

Hymn of the Angels. Lord Jesus Christ, do not shut the door…

Qaumo: You did absolve the debts of Simon who denied You. (O Christ), as I have taken refuge in You, have mercy upon me. (*Thrice*)

Glory to You..... Our Father….

GOOD FRIDAY MORNING

Qaumo: In the morning, let us praise and worship Christ who saved us by his passion and humiliation (*thrice*)

Glory to You O Lord, and honour to Your Father and adoration and exaltation to the Holy Spirit, and mercies and compassion upon us, sinners. May the gates of Jerusalem above be opened and may our prayers enter before the throne of Christ. Glory to You O Lord. Glory to You O Lord. Glory to You our hope for ever. Barek Mor.

Our Father…

Opening Prayer – Ps. 51.

Have mercy on me, God, in your loving kindness; in the abundance of your mercy blot out my sin.

Wash me thoroughly from my guilt and cleanse me from my sin. For I acknowledge my fault and my sins are before me always.

Against you only have I sinned and done evil in your sight, that you may be justified in your words and vindicated in your judgement. For I was born in guilt and in sin did my mother conceive me.

But you take pleasure in truth and you have made known to me the secrets of your wisdom. Sprinkle me with your hyssop and I shall be clean; wash me and I shall be whiter than snow.

Give me the comfort of your joy and gladness, and the bones which have been humbled shall rejoice. Turn away your face from my sins and blot out all my faults.

Create in me a clean heart, O God, and renew your steadfast spirit within me. Do not cast me from your presence and take not your holy Spirit from me.

But restore to me your joy and your salvation and let your glorious spirit sustain me; that I may teach the wicked your way and sinners may return to you.

Deliver me from blood, O God of my salvation, and my tongue shall praise your justice. Lord, open my lips and my mouth shall sing your praise.

For you do not take pleasure in sacrifices; by burnt offerings you are not appeased. The sacrifice of God is a humble spirit, a heart that is contrite God will not despise.

Do good in your good pleasure to Zion and build the walls of Jerusalem. Then shall you be satisfied with sacrifice of truth and with whole burnt-offerings; then shall they offer bullocks upon your altar. And to you belongs the praise, O God.

Enyono of Ps. 51. In the tune *haaw dahwo bukro*.

1. He who, for our salvation, has been led to the tribunal, have mercy upon us, O Lord.
2. He who was beaten on the cheek by the servant and liberated the servant of sin, have mercy upon us O Lord.

3. He who was beaten on the head and torn the bond of our debts, have mercy....
4. The judge of judges, against whom they conspired to kill him, have mercy...
5. He who, being judge of all and innocent, was judged by the wicked, have mercy... *Shubho – Men olam.*
6. He who was just and upright, was pleased to be judged by the wicked, have mercy....

Ps. 63

My God, you are my God, I will seek you.

My soul thirsts for you and my flesh seeks for you like the thirsty earth which is parched and begging for water.

So have I looked for you in truth, that I may see your power and your glory.

Because your loving kindness is better than life and my lips shall praise you.

So I will bless you while I live and will lift up my hands in your name.

My soul shall be enriched as with marrow and fat and my mouth shall praise you with lips of praise.

I have remembered you upon my bed and in the night-time I have meditated on you.

For you have been my helper and in the shadow of your wings is my protection.

M y soul follows after you and your right hand upholds me.

Those who seek to destroy my soul shall enter into the lower parts of the earth.

They shall be delivered over to the sword and shall be food for foxes; but the king shall rejoice in God.

Everyone who swears by him shall glory, but the mouth of those who speak lies shall be stopped. And to you belongs the praise, O God.

Enyono: In the tune : *haw d-'uhdono*

1. Christ (our) God, who by his love received slap on the check in the tribunal and set us free from servitude, I stand before you. Have mercy upon me.
2. Christ (our) God, who was suspended on the cross for our salvation and gave us life by his death, I stand before you....
3. Christ (our) God, who by his humiliation, exalted our fallen nature and abolished our sufferings by his passion, I stand before you...
4. Christ (our God), who voluntarily endured passions and the cross, and redeemed Adam and his children, I stand....
5. Christ (our) God, who alone is not polluted by sin and who condescended to be condemned in order to set us free, the offenders, I stand.... *Shubho – Men olam.*
6. Christ (our) God, who for our salvation endured passions and cross, and gave us life by his person (*bqnumeh*), I stand ...

Ps. 35

1. *Make a judgement for me O Lord! Fight against those who fight against me! Take hold of arms and shield and rise for my help!* (Ps.35:1)

   Today the Judge of all judges inclined his head and stood in the tribunal and received for us mocking and insult from the insolents in order to redeem us from error.

2. *Let them be put to shame and dishonour, who seek after my soul. Let them be turned back and confounded who devise evil against me!* (35:4).

   Today the Jews stirred up against Pilate (saying): Crucify him, Crucify Him O Judge! And the wicked asked for Barabas and hung the Good One to be killed.

3. *Let their way be dark and slippery and the angel of the Lord will chase them away, for they hid snares for me and spread out net for my soul* (35:7).

   Today the Lord of Eden received spit in order to restore Adam to Eden and slap on his cheek from a servant to set us free from the servitude of sin.

4. *Unjust witnesses rose up; they asked me of things that know not. They requite me evil for good and they destroyed my soul from among men!* (35:11-12).

   Today the love of the disciples became cold and quickly they fled and the teacher of truth stood alone among the crucifiers and endured passions and afflictions.

5. *In my suffering they gathered together and rejoiced and they gathered together against me for long and I did not know. With pride and mocking they gnashed at me with their teeth.* (35: 15-16).

   Today the Jews shouted: 'Crucify him, crucify this man, O Pilate! Who is leading our people astray and violated the Sabbath and the Law given to us by Moses.

Psalm 69: 20-30

1. *Heal the breaking of my heart and bind up (cfr. 69:20).*

   Hear all nations, what have done the insolent, who suspended the Lord of the creation on the cross of infamy. Come, let us all bow and adore him.

2. *Let their table become a snare and their reward be a stumbling (cfr. 69:22).*

   Listen, all the inhabitants of the earth! The unclean have chosen the murderer and presumptuously crucified the Lord of the creation. Come, let us all bow and adore him.

3. *Pour out wrath and fury upon them* (*cfr. 69:24*).

   The sun and the moon in the sky became dark. The creation saddened; the creation also ought to suffer with the Creator. Come let us all bow and adore him.

4. *For they have persecuted him whom you have smitten* (69:26).

   When he was thirsty, they gave him vinegar mixed with gall, and when he had drunk it he said: Behold, everything written has been fulfilled. Come let us all bow and adore him.

5. *Let them be blotted out of your book of life. Let them not be enrolled among the righteous (69:28).*

   The dead rose again to meet him, and the saints went out to meet him and they preached before many that 'He is truly the Lord'. Come let us all bow and adore him.

6. *I will glorify the name of the Lord with praise and with a hymn. I will magnify him (69:30).*

   The Holy Spirit goes away and leaves the temple, which the corrupt had defiled. The veil of the door witnesses that it was none other than him who had rent it. Let us bow and adore him. *Shubho –Men olam*

7. Do not forget O Jews that whom you had hung on the tree is God and the Son of God, and he had rooted up you for ever. Come let us bow and adore him.

Ps 55.

1. *Save me O Lord by thy name, for the strangers have risen against me* (55: 1a; 3a).

   Enyono: Blessed is Christ, who by his suffering destroyed and abolished the power of death and by the stripping off his body exposed the demons and ashamed them. Grant us to suffer with your passion and to be glorified.

2. *I will give thanks to your name, O Lord, for it is good; for you have delivered me from every sorrow (55:6b).*

   Our Saviour who suffered in the flesh for his Church and redeemed us from error, remove from it evil schisms and controversies, and make to dwell your peace among her children until the end.

3. *Wickedness, falsehood and deceit (are) within it; fraud and treachery do not depart from its streets. (55:10b; 55:11b).*

   Today the entire creation turned again to mourning, when our Redeemer stood in the tribunal as guilty and accepted death and granted us life forever.

   [*Barek mor. Shubho; Men olam*].

4. *For they are in contention against me and God will hear, and humble them* (55:18b; 19a).

   The day in which the Jews crucified our Saviour on the top of Golgotha, darkness fell suddenly and the foundations were shaken; those who were sunk (in sleep) woke up and the entire creation put on lamentation and sorrow.

Psalm 22

1. *My God, my God why hast thou forsaken me? Why hast thou put away my salvation from me by the words of my follies? (22:1).*

On this day, Caiaphas' followers cried out: Crucify him; crucify him! The one to whom the Seraphim cry: Holy, Holy.

2. *My God I will call you by day, but you do not answer me, and by night, you do not wait for me* (22:2).

   On this day, the accursed people cried: 'Remove him, remove him', to whom the Cherubim cry: 'Blessed is Your honour!'.

3. *They thrust out the lips and wagged their heads* (22:4b).

   On this day the accursed Annas asked him: 'Which is your place?', with whom the heavens are filled and for whom they are small.

4. *And the young bullocks of Bashan surrounded me* (22:12).

   On this day, on the top of Golgotha, they raised and crucified him, that Mighty One who bears the creation with his strength.

5. *I am poured out like water* (22:14).

   On this day on the cross, on the top of the wood, they fastened with nails the right hand which fashioned Adam from dust.

6. *They pierced my hands and feet and all my bones cried out* (22:16b; 17a).

   In this day, the ocean bellowed like a bull, in that moment when our Lord cried out: 'I thirst!'.

7. *Rescue me from the mouth of Lion and my humility from the high horn* (22:21).

   In this day the scribes, Pharisees and the accursed priests became jealous and were not willing to speak truth about the Righteous.

Barek mor. Shubho. Men olam.

8. In this day, woe to Zion! She crucified the Son of God! Blessed is the Church, for she received him and behold she glorifies him

Stomen kalos: Promioun-Sedro.

Qolo – Quqoyo

1. On the morning of Friday, they dared to crucify God from God, the Saviour of the world. The elements trembled; the earth quaked; the rocks cried out; high places lamented; tombs were opened and the dead came out of them and said woe to the accursed people who crucified the Son of their Lord, *halleluiah*. Woe to them forever.

Shubho

2. At Golgotha the people nailed the Living Son of God, Redeemer of the world on the cross and they placed a crown of thorns on his head and pierced the hands and gave him vinegar and with a lance they pierced his side as it is written. And from it flowed atoning blood and water for the world *halleluiah*, glory to his grace.

Moryo rahem alain wadarain.

'Etro

Another qolo bthar'ok moran noqesh no

1. In the morning, the judge of the judges, who judges the creation, stood in the tribunal and the Lord of the watchers was questioned by the servant. Glory to Him who endured (all these things) in order to restore Adam to his inheritance. *Shubho*
2. In the morning our Lord was judged by Pilate, as the One who deserves death. The Jewish people cried out: Crucify him, crucify Jesus the Nazarite, take him away and release Barabas.

Hymns of the passion

1. O Lord, blessed is your passion for us. Blessed is your humiliation for our sake.
2. The priests questioned you throughout the night. In the morning they took you and went to Pilate to hear his verdict. They were in uproar and cried out. The entire people clamoured for his death.
3. His wife sent word to him secretly: 'Do not be defiled with innocent blood and she sought his release from the crucifiers. As he was unable (to do so), he washed his hands, lest he might be condemned with the crucifiers.
4. They cried out in a single voice before Pilate. 'This man deserves death', for he heals the sick on Sabbath and straightens the dried up hands and therefore he deserves death'.
5. 'Crucify him, crucify him', they clamoured and shouted, "for he considers himself to be the Son of God!'. By their blindness, they did not understand that he is the heir and the Son of the Father, who came to seek fruits of glory.
6. O Lord, when you judge the people who judged you, do not enter with us into the tribunal. *Moryo rahem alain wadarain.*

Bo'utho of Mar Ephrem

1. Our Lord, have mercy upon us, by your great passion for us. May we become those who suffer in your passion and heirs in your kingdom. Our God, have mercy upon us; our Lord, have mercy upon us.
2. In the morning the temple quaked, for the price of the blood fell in it, and it knew that the time that it will be deprived of its service has arrived. It lamented for its ministers, who became strangers to priesthood. Sacrifice

began to be grieved for they were removed henceforth forever. Pilate washed his hands; people cried out against Jesus, and they received his blood upon their children, and on the generations after them. In the morning, you covered the sky with beautiful and luminous garments. And in the morning the ungrateful people covered you with the garments of mocking. In the morning the Cherubim cries out before you: 'Blessed is your honour from your place'. In the morning, the harlot clamoured against you: 'Remove him, remove him from earth!'. Our God....

3. Glory to you, Christ the Light, from all that your Magnificence has created, in this passing morning of Friday full of passions, which is festival day, for you are the end of the festivals. Glory to you in every morning, for you are the morning that gladdens all. In the morning, the lump of earth sat down to judge you, its Maker! Glory to you in every dawn, for you are the dawn of the stars. You clothe every blossom and flower with beauty. Glory to you, for you are the staff and the support of all who are weak. Glory to you, the Lord of mercies; myriads and myriads of glory to you; thousands and thousands times glory to you, the Lord of all. Glory to you who stood in the tribunal, the Judge of judges. Glory to the Father who sent you, and exaltation to the Holy Spirit. O God, have mercy...

Sugitho of Mar Ephrem : In the tune: *mshihô damlak nuhomo*

1. On Friday the wicked bound him, who 'bound' the sea with sand and they took him to crucify on the wood, who broke the yoke of death.
2. On Friday, Pilate wrote the judgement of the foolish people and on Friday took place the condemnation of the people who crucified God.

3. On Friday, they pierced with a lance the side of him who gives life to all, and came out from it blood and water for the atonement of the entire world.
4. On Friday, death cried out and evil, his companion fled and the world of the dead saw the Living One pillaging its possessions.
5. On Friday his Lord appointed him in the garden of joy and on the same (day) he rebelled against Him and became naked because he had sinned.
6. On Friday the Lord left Adam the Great in the Paradise and on the same Friday he was put to shame and leaves became his garment.
7. On Friday the earthly one heard that in the day you eat (the fruit) you shall die. He ate and transgressed the commandment and he did not die because of grace.
8. On Friday, he descended from his position, the one who ate the first fruit and on Friday, our Lord descended from the tree and became a dead.
9. On Friday the Sun of the first man went down and He who formed glory for Adam, descended from the tree.
10. On Friday, he left Eden and became a sojourner in the world, and on Friday change happened for the first and the last.
11. On Friday, Adam was magnified, for the hand of the Lord fashioned him. On Friday God came down and became a dead in the tomb.
12. On Friday the animals saw Adam coming towards them. On Friday the dead were given life, for the Saviour manifested in Sheol.
13. On Friday the Judge came down and decreed death to Adam. On Friday the Compassionate One came down and gave life to the mortals.

14. On Friday Adam tasted the cup which befell him suddenly and on Friday our Lord drank the cup which he mixed voluntarily.
15. On Friday Adam, the one who was in the garden of blessings went out distressed. On Friday the Life-Giver of all, (went) to the grave like a condemned.
16. On Friday he became a sojourner and the evil laughed at his fall. On Friday, God dwelt in Sheol like a sojourner.
17. On Friday, the evil determined to make Adam poor. On Friday, the righteous bruised the head of the deceiver.
18. On Friday, our Lord entered Sheol like a dead, like a king concealing his royal diadem in order to discover the wiles of the deceiver.
19. On Friday, Adam was stripped off the garment of glory, that he had put. And on Friday they stripped off the Son the beautiful dresses that he was wearing.
20. On Friday the disciples thought that the Sun went down from them and on Sunday the Eternal Sun resuscitated.

[*Scripture Readings*]

Zumoro.

Lev. 4:1-7; Num. 19:1-11; 2 Kings 19:20-29; Zach 13:7-14:5; Hab. 1:1-12; Ezk. 13:17-22; Acts. 22:30-23:16; 1 Cor. 1:18-31.

Gospel: *Petgomo*: My friends and my companions stand aloof from my plague; my kinsmen stand afar off (Ps. 38:11)

Priest: Glory to the Lord; His mercies be upon us and upon you forever.

People: Amen.

Priest: The Holy Gospel from the Apostle Mathew and his colleagues.

(*Mathew 27:1-2*)[5] When it was morning, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pilate the governor. (*John 18:28-39*) It was morning. They did not enter the praetorium, so that they might not be defiled, until they eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him, "If he were not an evildoer, we would not have handed him over to you". Pilate said to them, "Take him yourselves and judge him by your own law". The Jews said to him, "It is not lawful for us to put any man to death". This was to fulfill the word which Jesus had spoken to show by what death he was to die.

Pilate entered the praetorium, again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own people and the chief priests have handed you over to me; what have you done?" Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world". Pilate said to him, "So you are a King?" Jesus answered, "You say that I am a King. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice". Pilate said to him, "What is truth?" after he had said this, he went out to the Jews again and told them, "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?"

(*Mark 15:3*) And the chief priests accused him of many things. (*Mathew 27:12-14*) But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they testify

against you?" But he gave him no answer, not even a single word. (*Mark 15:4-5*) And Pilate asked him, "Have you no answer to make? See how many charges they bring against you". But Jesus made no further answer, so that Pilate wondered. (*Math 27:15-16*) Now at the feast the governor was accustomed to release for the crowd any one prisoner, whom they wanted. They had then a notorious prisoner, called Barabas.

(*Math 27:17*) So when they had gathered, Pilate said to them, "Whom do you want me to release for you, Barabas or Jesus who is called Christ?". (*Mark 15:10*) For he perceived that it was out of envy that the chief priests had delivered him up.

(*Math 27:19-22*) While the governor was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream". Now the chief priests and the elders persuaded the people to ask for Barabas and destroy Jesus. The governor again said to them, "Which of the two do you want me to 'release for you?' And they said, "Barabas". Pilate said to them, "Then what shall I do with (*Mark 15:12*) the man whom you call the King of the Jews", (*Math 27:22*), Jesus who is called Christ?" (Mark 15:13-14) And they cried out again, "Crucify him!'. Pilate said to them, "What evil has he done?" (*Math 27:23-26*) But they shouted all the more saying, "Let him be crucified".

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd saying, "Know that I am innocent of the blood of this righteous man". And all the people answered, "His blood be on us and on our children!" Then he released for them Barabas, and having scourged Jesus, delivered him to be crucified.

(*Math 27:3-10*) When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, " I have sinned in betraying innocent blood". They said, "What is that to us? See to it yourself'. And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself.

But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money". So they took counsel, and bought with them the potter's field as graveyard for strangers. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet (Jeremiah) saying: "I took the thirty pieces of silver, the price of the venerable one on whom a price had been set by some of the sons of Israel, and I gave them for the potter's field, as the Lord commanded me".

Worship to God. *People*: Kyrie eleison.

Morning Praise

It is good to give thanks to the Lord and to sing praise to your name, Most High; to proclaim your grace in the morning and your faithfulness in the night(*Ps. 92:1)*. Lord, in the morning you shall hear my voice and in the morning I have prepared myself to appear before you (*Ps. 5:4*). Lord, have compassion on your people; Lord, pardon and forgive the sins of all of us. Holy one, let your right hand rest upon us and pardon our infirmity, because your name is for ever.

Qaumo: In the morning, let us praise and worship Christ who redeemed us by his passion and humiliation (*Thrice*).

Glory to you.... Our Father.....

GOOD FRIDAY –THIRD HOUR

Qaumo: O Christ, who was questioned in the tribunal by his servant, be merciful to us on the day of judgement and have mercy upon us (*thrice*).

Glory to you……. Our Father….

Ps. 51. In the tune of *the heir of the vineyard*

1. The Jews made a row against the Lord with mocking and took him to be crucified on the tree.
2. God stood in the tribunal and he was mocked by the wicked, and He redeemed the creation by his death.
3. 'O Judge, crucify Christ! Crucify Him!' The harlot cried out, for having redeemed her from Egypt.
4. The insolent took Christ and went with mocking and condemned him to death.
5. The insolents nailed the hands and the feet of him, who has fashioned our father Adam.

Shubho – Men olam.

6. Glory to your mercies, O God, for you came down to the earth for our sake and voluntarily became man.

Promioun-Sedro

Quqoyo

1. On Friday at the third hour, the first born of the divinity, who created the world, left Zion. They took the cross and placed it on the shoulder of the Redeemer of the entire creation, that he might go to die on the cross on Golgotha. Glory to the Son of God who died and redeemed the world. *Halleluiah w halleluiah. Shubho.*
2. The Church saw the Son of justice who illumines the world on the top of the tree of the cross. She was very

sad to see the nails on his hands and lance on his side. She drew near him and said: 'I and my children worship you who have died for us. *Halleluiah w halleluiah.*

Qolo : In the tune *the martyr opened their treasures.*

1. Hear this all people and give heed all indwellers of the earth! She who crucified, hung her Lord on the wood, and opened his side with a spear and blood and water came out of it, *halleluiah w halleluiah* for the propitiation of the whole world. *Shubho*
2. The judge who judged the Son asked for water and washed his hands, saying: "I am innocent of the blood of this righteous man'. And all cried out together: 'Let this blood (be) upon us and upon our children! *Halleluiah w halleluiah* Glory to Him who endured them.

Hymns of the passion

1. O Lord, blessed is your passion for us. Blessed is your humiliation for our sake.
2. They reached out and struck with whips him who stretched out the heaven with his Father. They gave him the shameful cross to carry and took him to be crucified on Golgotha for the absolution of the iniquities of the world.
3. The children of Adam divided the garments of him who had dressed Adam and Eve with the garment of light in the Paradise, and cast lots for his dresses, instead of all blessings in the Paradise.
4. May the children of the Church, the good labourers offer fitting glory to the king who hired them, on the top of the wood. At the third hour, unlike the former (labourers), they repay glory for his passion.

5. O Lord, when you judge the people who judged you, do not enter with us into the tribunal.

Bo'utho of Mar Ephrem

1. Our Lord, have mercy upon us, by your great compassion for us; may we become those who suffer in your passion and heirs in your kingdom.

   Our God, have mercy upon us; our Lord, have mercy upon us.

2. On Friday the wicked raised (you) up with the criminals and crucified you. The creation put on darkness when they saw their Lord on the cross. He cried out in (loud) voice on the top of the wood, and the creation gave heed (to it); as if in a small house, the entire borders of the earth heard it. The dumb natures heard the voice on Golgotha and they responded, saying: 'Woe to the accursed people!'. Our God have mercy…

3. On Friday, the wicked raised (you) up with the criminals and crucified him and gave (him) vinegar and gall, to the spring of sweetness. And they put a crown of thorn on (the head) of him who plaits diadems for the kings. With a spear the accursed ones opened the side of him who removed the spear of Eden. The crucifiers cried out with mocking: if you are the Son of God, come down from the wood of the cross and he commanded the dead to go out and to blame the ungrateful people. O God, have mercy…

4. Glory to your Trinity, Jesus our victorious king! Glory to your eternity which transcends sufferings. Praise to your incarnation in which revealed your greatness. Glory to your loving kindness, for you have inclined the height of your greatness. By your passion, your Church has been redeemed form the darkness of error. You did suffer in the flesh as you have announced. By nature your are

beyond sufferings and eternally you dwell in the heights above with the Father and the Spirit. Our God, have mercy…

5. At the third hour, Adam entered the Paradise which was made for him, and at the third hour the accursed wicked crucified you on the wood. At the third hour, may you be glorified with praises and hymns by your congregation, which was redeemed by the wounds of your crucifixion, and exaltation to the Father who sent you and worship to the Holy Spirit. God, have mercy upon us…

'Unitho (=Anthem)

Woe to you O Zion, who have crucified Christ. Blessed are you, O Church, for you utter praise.

1. The innocent one remained silent when they struck him in the tribunal. They shouted against Jesus with hatred: O Judge, crucify him! Crucify him, the son of Joseph who deceived and insulted us. Tremble O earth, see how they reject the one who cures their sickness.
2. The legions trembled when he was struck in the tribunal. They spread their wings in order to burn down the insolents, for they have seen that the (insolents) have treated their creator shamefully. They became clam at the sign of the Father that voluntarily he bore insult, and the fiery multitude remained silent.
3. O Judge, read and see the Law! Never, a just or an innocent is killed. Claim eye for eye. Jesus opened (the eyes of) the blind. Show us, what does the Law say with justice?
4. If it is a murderer, what does the Law do and for one who gives life, what does it order? Come (ye) O Lazarus,

the son of the widow and the daughter of the ruler and the dead who were raised to life, and spit on the face of the crucifiers!

5. Adam that beautiful image was guilty. Instead of his servant, our Lord entered and stood to be beaten and the Lord was treated shamefully in the place of his servant, and his servant got freedom. The innocent was pleased to be condemned, that the guilty might be acquitted.
6. O executioners, tremble, because his blood is pure. He will destroy the city of the mighty ones, and Jerusalem, the strong city. Woe to you, for the destruction of your foundation is at hand. The one whom you have condemned will up root you with his cross.

7. O justice, come and show the judge that the honourable one was beaten unjustly. The children of Cain and those who hate virtues, thirst for the blood of the innocent lamb. O judge, see yourself that you may not perish with the wicked.
8. My Lord, behold all mouths and tongues that you have saved, glorify you for your love towards them. Glory to you, for you became man. Glory to you, for you endured the cross. Glory to you, for you were risen and sanctified us by your ascension.

[Qum Paulose and Sugitho are not found in Syriac]

Gospel

Pethgomo : I will cast my shoes upon Edom and I will shout over Philistia (Ps. 60:8).

Priest: Glory to the Lord....

(*Luke 22:66-68*) At dawn the elders, chief priests and scribes gathered together, and they led Jesus to their council, and they said to him, "If you are the Christ, tell us". He said to them, "If I tell you, you will not believe me; and if I ask you, you will not answer me and you will not let me go". (*Math 26:64*) "But I tell you" (*Luke 22:69-23:2*) "from now on the Son of man shall be seated at the right hand of the power of God". And they all said, "Are you the Son of God then?" And Jesus said to them, "you say that I am". And they said, "What further testimony do we need? We have heard it ourselves from his own mouth". Then the whole company of them arose, and brought him before Pilate. And they began to accuse him, saying, "We found this man perverting our people, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a King"

(*Math 27:11*) Now Jesus stood before the governor (*Luke 23:3-16*)And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so". And Pilate said to the chief priests and the multitudes, "I find no crime in this man". But they were crying out and saying: 'He stirs up our people, teaching through out all Judea, from Galilee even to this place".

When Pilate heard the name Galilee, he asked whether the man was a Galilean. And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was in Jerusalem in those days. When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and was hoping to see some sign done by him. So he asked him many questions; but Jesus made no answer. The chief priests and the scribes stood by, vehemently accusing him. And Herod with his soldiers treated him with contempt and mocked him; then they put a scarlet robe on him and he sent him back to Pilate. And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

Pilate then called together the chief priests and the rulers and the people, and said to them," You brought me this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; neither did Herod, for I sent him to him. Behold nothing deserving death has been done by him; I will therefore chastise him and release him. (*John 18:39*) But you have a custom that I should release one man for you at the Passover; will you therefore have me release for you this King of the Jews?"

(*Luke 23:18-23*) But then the whole multitude cried out, saying, "Away with this man, and release for us Barabas" – man who had been thrown into prison for an insurrection started in the city, and for murder. Pilate spoke to them once again desiring to release Jesus. They shouted out, "Crucify, crucify him!" A third time he said to them, "What evil has he done? I have found in him no crime deserving death; I will therefore chastise him and release him". But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. (*Mark 15:25*) And it was the third hour.

(*Math 15:15*) So Pilate wished to satisfy the crowd. (*Luke 23:24-25*) So Pilate gave sentence that their demand should be granted. He released the man who had been thrown into prison for insurrection and murder, whom they asked for; but Jesus he delivered up to their will. (*Mark 15:15*) And having scourged Jesus, he delivered him to be crucified.

Barek Mor. Worship to the Lord. Kyrie eleison

Qaumo: Christ who was questioned in the court by his servant, have pity on us on the day of your judgement and have mercy upon us (*Thrice*).

Glory to you.... Our Father...

GOOD FRIDAY: SIXTH HOUR

Qaumo: Christ who was treated shamefully by his servant, have pity on us on the day of your judgement and have mercy upon us (*Thrice*).

Glory to you....Our Father....

Ps.51.

'enyono : In the tune *He who became the first born..*

1. You who endured the passion, the cross and the crown of thorns, have mercy upon us.
2. You who have voluntarily mounted on the cross in order to redeem Adam and his children, have mercy upon us.
3. You for whom they plaited a crown of thorns and placed it upon your head for mocking, have mercy upon us.
4. You whom the sun saw on the cross and covered his light with darkness, have mercy upon us. *Shubho-Men olam*
5. Glory to (you) the Exalted One who humbled yourself voluntarily in order to exalt our race, have mercy upon us.

Stomen kalos. Promioun-Sedro.

Hymn : Christ who protected your Church.

1. God is suspended on the cross and the creations are in mourning. The hosts of heaven remained with fear in the firmament, when they saw the Son standing and their Lord inclining his head before Pilate. The sun hid his rays for he saw his Lord being insulted. The earth trembled and the foundations of the depths were shaken, for the accursed dust judges without transgression the one who holds the creation in his hands. *Shubho..*
2. Great and true is the faith of the thief, for he beseeched forgiveness to his Lord who was suspended on the tree,

nails on his hands and feet! And he said to him: forgive me my iniquities! Simon Cephas renounced him and swore: I do not know him! John the Virgin and his disciples left him and fled. But the murderer cried out saying: Remember me my Lord, when you come in your kingdom!

Qolo: In the tune' In your great morning'

1. In that morning when the watchers in the heights above saw you suspended on the cross by the wicked, they gathered together in their ranks and hastened to come down to destroy the evil-doers *halleluiah* the accursed ones who cried out saying: crucify him!

Shubho-Men olam

2. The lump of earth boastfully sat down on the throne to judge the Judge of all judges. The scribes of the people cried out: Release Barabas and crucify Jesus for he deserves death *halleluiah*. Blessed is He who wiped out them that their memory shall cease for ever.

Verses from the passion

1. O Lord, blessed is your passion for us. Blessed is your humiliation for our sake.
2. The foolish sons of darkness raised and suspended the divine lamb on the top of the tree of the cross, and gave him vinegar, mixed with gall, because He blessed them abundantly.
3. Hard rocks cracked and broke upon seeing the horrors committed in Judea. The hearts of the Jews did not move as they drive nails in the hands of Him who created Adam in Eden.
4. The lion's cub roared on the tree and the wily children of darkness fled, and the powerful demons were struck with confusion and Satan the head of deceit, cried out for his diadem fell down.

5. O Lord, when you judge the people who judged you, do not enter with us into the tribunal.

Bo'utho of Mar Jacob

1. Christ who came for passion, death and crucifixion, hear our supplication and have mercy upon our souls. Our God have mercy upon us. Our Lord, have mercy upon us.
2. The Living Lamb of God arrived for being sacrificed. The executioners rise and became the priests to offer him. They raised the wood of the cross on Golgotha and the wicked labourers had beaten the corner stone of the edification. They raised it as a pillar (that stands) high in the midst of the abyss and like a hero, he stood to bear the burdens of the world. Our God, have mercy…
3. At midday, the earth was filled with darkness. From it, it was known that who has authority over the luminaries. The light disappeared on Friday in order to preach about the Light. The world perceived that the Son of God himself is the one who was crucified. At midday Adam ate the fruit of the tree and was ashamed and trembled about his iniquity. Our God, have mercy…
4. On the day the night arrived and hid the king, whose garment was snatched by the serpent. On seeing its Lord thus exposed, the sun closed its eyes in order not to see his great dishonor.
5. The sun and the moon, like Shem and Japheth, covered themselves in order not to see the Lord of Noah (thus) exposed. The sun said: 'How can I shine on creatures when the Great Sun of justice is on the cross?'
6. On seeing its Lord stripped between the thieves, how can the day show its light? The universe filled with

luminous constellations, became dark on seeing its Lord on the wood.

7. At midday, the Son was exposed on the cross. He cried out and the serpent (*harmono*) which killed Adam trembled. Friday of sufferings and the mistress of types and full of mysteries, my mouth is too small to narrate the thing that have taken place in you. On the sixth day, Adam was expelled from Paradise. On the same day, the cross allowed the 'son of the right hand' to enter into it.

Qolo: Oh Merchant[6]*:*

1. Woe to you Zion, who have crucified Christ. Blessed are you O Church, for you utter praise.
2. The Lord of glory ascended on the cross and the crucifiers shouted for the death of the innocent. The vicious wolves surround and tear apart the innocent lamb! Willingly he bore our pains and set the universe by his cross.
3. The disciples, children of light fled and were scattered. The men of darkness bound the light. The wicked Caiaphas, Hannah and Judas the chief among those who belong to the left hand side, were determined out of jealousy to crucify the Lord of the right hand.
4. The tree said: Woe to me, what happened to me? They have crucified the Lord of the creatures upon me. He let me grow with rains and dews and I rewarded him with evil. Woe to you, O Jews, for you have crucified Christ!
5. My Lord, who became my son, who has crucified you on the tree? Son of the Most High, why did the insolents hate you? You have done good things for all, and you gave healing to all. Why did they reward you with all insults on the cross?

6. O daughters of Jerusalem, what fault has my only son done among you? He has done all (kinds of) good things for your men. With his spit, he gave sight to the blind and cleansed the lepers with his word. Your men and children rewarded him with insult.
7. My son, my Lord, how should I mourn for you, without having companions and the multitude of the chaste women? Show me! The murderers surround your cross and the wicked run upon your death. Give voice to the dumb natures to mourn for you!
8. Why do you remain silent, O earth upon which the innocent blood was spilt? Quake and cause fear for the circumcised. Shout ye heavy rocks! O Stones, reprove the crucifiers! O natures, move with the natural sign! Behold he is exposed!
9. Stand ye creatures! O mothers of the paternal house weep! Behold, the Son of the Father is dying! The Only Begotten who sets everything in motion with the sound of the intense sigh reproached the crucifiers: how much they had denied his greatness!
10. O zealous and mighty angels, why are you not moved as you see him exposed? Two among you were insulted in Sodom and it was burned up. Behold, your lord is being insulted! O angels do not remain quiet!
11. Ye heavenly ones, pour out the fire of zeal upon the insolent who surround the cross. Drop flame with your wings upon the people who crucified the Saviour! Has your zeal grown cool, O angels, for he has withheld you with his gesture?

Gospel:

Pethgomo: They gave me gall for food and for my thirst they gave me vinegar to drink (Ps. 69:22).

Priest: Glory to the Lord…

(*Mathew 27:27*) Then the soldiers of the governor took Jesus (*Mark 15:16*) inside the palace (that is the praetorium) (*Math 27:27-28*) and they gathered the whole battalion before him. And they stripped him and put on a scarlet robe upon him, (*Mark 15:17; John 19:2*) and plating a crown of thorns they put it on his head, (*Math 27:29*) and put a reed in his right hand, and kneeling before him they mocked him. (*Mark 15:18*) And they began to salute him, (John 19:3) they came up to him, saying, "Hail, King of the Jews!", and struck him with their hands. (*Math 27:30*) And they spat upon him and took the reed and struck him on the head.

(*John 19:4-16*) Pilate went up again, and said to them, "See, I am bringing him out to you, that you may know that I find no crime in him". So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "take him yourselves and crucify him, for I fond no crime in him". The Jews answered him, "We have a law, and by our law he ought to die, because he has made himself the Son of God". When Pilate heard this word, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin". Upon this Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar.

When Pilate heard these words, he brought Jesus out and sat down on the judgement seat at a place called The Stone

Pavement in Hebrew Gabbatha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Behold you King". They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify Your king?" The chief priests answered, "We have no king but Caesar". Then he handed him over to them to be crucified.

(*Math 27:31*) And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him. (*John 19:17*) So they took Jesus, and he went out, bearing his own cross, to the place called the skull, which is called in Hebrew Golgotha. (*Luke 23:26*) And as they led him away (*Mark 15:21*) they compelled a passer-by Simon of Cyrene, who was coming from the country, the father of Alexander and Rufus, to carry his cross.

(*Luke 23:26-32*) And as they led him away, they seized one Simon of Cyrene, who was coming from the country, and laid on him the cross, to carry it behind Jesus. And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning to them said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming, when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck'. Then they will begin to say to the mountains, 'Fall on us' and to the hills, 'Cover us'. For if they do this when the wood is green, what will happen when it is dry? Two others also, who were criminals, were led away to be put to death with him.

(*Mark 15:22-23*) And they brought him to Golgotha which means the place of skull. And they offered him wine mingled with myrrh; but he did not take it. (*Luke 23:33*) And when they came to the place which is called the skull, there they crucified him. (*John 19:18*) And Jesus in the middle (*Mark*

15:27) and with him they crucified two robbers, one on his right and one on his left. (*Mark 15:28*) And the scripture was fulfilled which says, 'He was reckoned with the transgressors'. (*Luke 23:34*) And Jesus said, "Father, forgive them; for they know not what they do".

(*John 19:19-24*) Pilate also wrote a title and put it on the cross; it was written thus, 'He is Jesus of Nazareth, the King of the Jews'. Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Greek and in Latin. The chief priests of the Jews the said to Pilate, "Do not write, 'He is the King of the Jews', but, This man said, 'I am the King of the Jews'". Pilate answered, "What I have written, I have written". When the soldiers had crucified Jesus, they took his garments and made four parts, one for each soldier. But the tunic was without seam, woven from top to bottom; so they said to one to another, "Let us not tear it, but cast lots for it to see whose it shall be'. This was to fulfill the scripture, "They parted my garments among them, and for my clothing they cast lots'.

(*Mark 15:29-32*) And those who passed by derided him, wagging their heads, and saying: Aha! You who destroy the temple and build it in three days, save yourself; and come down from the cross! So also the chief priests mocked him to one another with the scribes saying, "He saved others; he cannot save himself. Let Christ, the King of Israel, come down now from the cross, that we may see and believe". (*Math 27:43*) "He trusts in God; let God deliver him now, if he desires him; for he said, "I am the Son of God".

(*Luke 23:36-37; 39-44*) The soldiers also mocked him, coming up and offering him vinegar, and saying, "If you are the King of the Jews, save yourself!". One of the criminals, who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" But the other rebuked him saying, "Do you not fear God, since you are under the same

sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong'. And he said, "Remember me, Lord, when you come into your kingdom!". And he said to him, "Truly I say to you, today you will be with me in Paradise'. It was about the sixth hour. (*Math 27:45*) Now from the sixth hour there was darkness over all the earth until the ninth hour. (*Luke 23:45*) The sun's light failed.

Barek Mor. Worship to the Lord. Kyrie eleison.

Qauma :O Lord, in that glorious day of your coming, by your mercies, remember us (also) like the thief. (*Three time*)

Glory to you.... Our Father...

GOOD FRIDAY : NINTH HOUR

Qaumo: Christ, who by his crucifixion destroyed the crucifier, may your cross be a fortress and refuge for us (*Thrice*)

Glory to you.... Our Father....

Ps. 51:

Enyono: In the tune *Heir of the vineyard*.

1. On the cross, with the evil-doers, the wicked counted the Good One who came down to visit them.
2. When he was thirsty, they gave vinegar and gall to God and the word of the prophet was fulfilled.

3. As the king David announced, they divided his garments among them and cast lots for his clothing. (Jn. 19:24; Ps. 22:18).
4. Blessed is He who made the cross a great and powerful weapon for the children of the believing Church.
5. (O Lord) may your cross be a fortress for the holy and believing Church from the evil one and his armies. *Shubho- Men olam.*
6. (O Lord), your Church is redeemed by Your cross; and as she has not renounced the cross, may it protect her.

Stomen kalos : Promioun –Sedro.

Quqoyo

1. God ascended on the cross and tasted death and descended into Sheol among the dead and demolished its high fortresses, and broke its doors and the bars of bronze, and gave life to Adam, His image which became corrupted and prepared a way from the tomb to the Paradise, that the children of Adam who believed in his resurrection shall walk in it. *Halleluiah w-halleluiah. Shubho –men olam.*
2. The Son of God inclined his head on the cross, and entrusted his soul in the hands of his Father, the Lord of the worlds. The rocks burst open and the tombs broke out. The entire creation was struck with terror. The Jews opened the side of the Son of God, and from it came out blood and water for the absolution of the world. *Halleluiah w-halleluiah.*

Moryo rahem alain w-adarain.

Qolo : tubaik 'edtho (Blessed are you O Church!)

1. Great is the faith of the thief, for he beseeched forgiveness to his Lord suspended on the tree. (Behold) nails on his

hands and feet and he asked him: 'Forgive me my iniquity!'. Behold Simon who saw Him renounced Him and John stood away, and the thief cried out, saying: "Remember me, O Lord in Your kingdom!'. *Shubho..*

2. The multitudes of the streams of fire and spirit were astonished at the Son on seeing (him) suspended on the tree, stretched out between the thieves. The sun withheld its rays, not to see his nakedness. Heaven and earth were shaken on seeing him stripped off and naked – He who spread forth the earth by his power and stretched out the heaven by his gesture.

Hymns of the passion

1. O Lord, blessed is Your passion for us. Blessed is your humiliation for our sake.
2. How is that the nails did not dissolve in your hands, by your blares? The murderers did not burn up because the lion's cub humbled himself. Death became a joy for you, that by passions Adam who died in Eden, should live.
3. After these things, the One who was killed on the cross, cried out and the rocks fell down and the stones broke out as if with fire. The earth trembled and moaned, and the creation roared like a lioness.

4. When he was thirty vinegar and gall (were given) instead of beautiful blossoms; instead of roses and lilies, the impure ones made a crown of thorns and placed it on his head to mock (him).
5. With all gratitude, we make for you a bouquet of glorious flowers to crown you in glory, O Living Son, who suffered for us. Praise to you who are one with your Father and with your Holy Spirit.
6. O Lord, when you judge the people who judged you, do not enter with us into the tribunal.

Moryo rahem alain w-adarain

Bo'utho of Mar Jacob

1. Christ who came for passion, death and crucifixion, hear our supplication and have mercy upon our souls. Our God, have mercy upon us. Our Lord, have mercy upon us.
2. I inclined my ear to listen what she had begun to say with lamentation. What I have heard her saying is: 'O Lord, let your cross demolish the fortress of Zion! Let the eye which looked at you with grudge become obscured and see no more! Our God, have mercy..
3. Glory to Your Father who sent You for passion, O the One who is beyond it. Thanksgiving to You, the Impassible One, who suffered for our sake! Adoration to the Holy Spirit who is Impassible and Immortal! Glory to You, the Three Splendours in one nature! Our God, have mercy…
4. O Lord, the heaven and earth suffered, in Your passion. The watchers and men were astonished and amazed for you were so much humbled yourself.

Sugitho of the two thieves

In the tune : Glory to You, my Lord, for we worship you

1. *Unitho*: Come and listen, all peoples; hear the voice of the thieves saying; inquire correctly and see, the dialogue between them.
2. The cross of our Lord is in their midst, judging and weighing their words, like an impartial judge and as a balance of truth.
3. 'Remember me O Lord, in the day of Your coming', implored the thief to the Lord of all. In that kingdom

that never ends, may I see Your compassion immeasurably.

4. His friend, who was crucified with him on the left hand heard his words and said: 'if this man has a kingdom, why did he mount on the cross of disgrace?'
5. 'I, your friend, have believed. The cross separates your and me, and His blood was sprinkled on me and I have been purified and He has promised me life, and I have been consoled'.
6. 'Have you not looked at the suffering of His body? Behold, like us His body has been pierced with nails. If He is able to give us kingdom, let Him free himself and (then) we will believe in Him'.
7. You have erred and do not cause me to err, for there is no (error) in Him. Why do you take trouble to make me to err? The word of the Lord has become a key for me and I will open and enter the garden of Eden.
8. He is a man crucified on the tree like me, and endures more sufferings than us. If He is a king as you say, let Him gather together His legions that He may not be insulted.
9. Jesus, Who mounted on the tree (here) below, behold, on His chariot of fire above! The natures recognize the Lord and behold they are terrified, for He was crucified.
10. Have you not seen your Great One? He bears the (scars) of whips on His back! You say that he is glorious and who will believe what you are saying?

11. Who is able to do this, but Jesus the King? For by His (crown of) thorns, he rooted up the thorns from the earth in order to set Adam free from curse.

12. You say that he has promised you Paradise. But, how can the bearer of the cross lead you to Eden that you are looking for?
13. The death of this man has destroyed Sheol and emptied its wealth. His voice over turns it and it does not stand; He enters to lay it waste.
14. He is tormented with afflictions and He suffers pains. Vinegar is mixed (with gall) and His side is pierced! He is full of sufferings! Unlike you, I cannot say that He is king!
15. If you give heed, you can hear the sand of rocks bursting open and the bones of the righteous come together! Why do you not believe my friend?
16. The creation trembles and you are not shaken! The elements are terrified and you are not moved. The stones were broken and you lie! Confess and live! Why do you talk foolishly?
17. If you seek, many things will (you), how great He is! Behold the creations bear witness to Him, for all are agitated because of his passion.
18. In his writing on Him, Pilate called Him king. As he shouted as witness, the king wrote it (down) and behold it has been (now) disputed!
19. There is a chasm between me and you. Cross is the border that You cannot cross, O Son of the left hand! Take possession of your place, for right hand belongs to me, as He promised me.
20. The cross of the Lord opened the Sheol and the Sun became dark and the earth quaked. The curtain (of the temple) was torn apart. These bear witness that he is the Lord of all.

21. Why do you not hear the sound of the quakes and the cry of the creations? The walls of the universe tremble when they heard His voice and were terrified.

22. My friend, listen to the voice of the dead who came out from Sheol and behold Sheol has believed in Him, and He gives life to the dead, as I have announced.
23. He had fallen asleep in order to give life to Adam who had died. Those who lie down in Sheol looked at Him. He loosed Adam who was bound. And He leads me to the garden of Eden.
24. I am astonished that you blaspheme the Son of God who died voluntarily. Shut up your mouth full of blasphemy! Blessed is the cross in which I have believed.
25. Gracious is he Who promised him who believed in Him that he will be with Him in the garden of Eden. Remember us also in the day of Your coming, for we confess You, O Lord of all!.

Gospel:

Pethgomo:

All who see me mock at me; they make mouths at me; they wag their heads (Ps. 22:8).

(*Mark 15:34-36*) At the ninth hour Jesus cried with a loud voice, El, El lmono shbaqthon which means, "My God, my God, why hast thou forsaken me?" And some of the bystanders hearing it said, "Behold, he is calling Elijah". And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, and they said, 'Wait, let us see whether Elijah will come to take him down".

(*John 19:25-30*) But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and

Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold your mother!" And from that hour the disciple took her to his own home.

After this Jesus, knowing that all was now finished, said to fulfill the scripture, "I thirst". A bowl full of vinegar stood there; so they put a sponge full of vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished".

(*Luke 23:46*) Then Jesus, crying with a loud voice, said, "Father, into thy hands I commit my spirit!" (*John 19:30*) And he bowed his head and gave up his spirit. (*Math 27:51-54*) And behold, the curtain of the temple was torn into two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out and after his resurrection, they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was the Son of God!" (*Luke 23:48*) And all the multitudes who assembled to see the sight, when they saw what had taken place, retuned home beating their breasts.

Barek Mor. Worship to the Lord. Kyrie eleison

Qaumo: Christ who by His death, gave life to our mortality, give life to our departed and have mercy upon us (*three times*)

Glory to You……. Our Father..

SERVICE OF THE ADORATION OF THE CROSS[7]

After the office of the third hour (or sixth hour), priest and deacons enter the sanctuary and put on their vestments and get ready for the first procession, symbolizing our Lord's journey to Golgotha carrying His cross. The bishop or the chief celebrant carries the cross on his right shoulder. The other priests and deacons carry the gospel and censer before the cross, followed by mârwâhôthô *(fans). The procession starts from the southern door of the nave and ends at the northern door. They walk quietly and calmly with sorrow and melancholy. The following hymn shall be sung during the procession.*

As He was coming out from the city, carrying His cross on His shoulder, the Hebrew women were gathered weeping over Him bitterly. His mother was standing afar, with all her acquaintances, and as a dove, she began to moan with grief and sorrow: Whither my Son, whither my beloved One are You going? Where are they taking You away? Why did You give up Yourself in the hands of the ungrateful people? Woe is me, my Son. Woe is me, my beloved One. What happened to You, today? Blessed be Your passion for us and Your humiliation for our sake.

As the procession returns to the church, all stand before the sanctuary. The cross, bare and stripped, is placed on a stand with two candles not lit. After the prayers of the sixth and the ninth hours, the priests and the deacons put on their vestments. They take the cross from the stand and place it on a table and begins the order of the adoration of the cross.

Opening Prayer

Priest: Glory be to the Father, and to the Son and to the Holy Spirit.

People: And upon us, weak and sinful, mercy and compassion in both worlds forever. Amen.

Priest: Hold us worthy, O Lord God, that with our souls steadfast in Your Holy Cross, we may worship You as divinely befitting and with holiness. According to Your supreme commandment, may we carry Your cross on our shoulders befitting Christians, having been ready to mortify our members that are earthly and to live in You, who are the true life, with the fear of God, and awaiting the blessed hope and the glorious revelation from heaven, when You will reward those who venerate Your cross, and confess Your Holy Name, our Lord and our God, forever.

Ps.51.

Enyono. In the tune : emo dkitho

1. He who was crucified on the cross in Zion and by His Cross effected salvation for the world, have mercy upon us, O God.
2. He who had cried out on the wood in Zion, and had shaken creation with His living voice, have mercy...
3. He who drank vinegar and gall, and took away the bitterness of our passions, have mercy…
4. Let us all adore the living cross by which we were saved from the worship of the idols. Have mercy…
5. May Your cross be unto our departed the way and the bridge which lead to the bridal chamber of joy. Have mercy..
6. He who endured the passion on the cross, and bore the crown of thorns on His head, have mercy..
7. He who was pierced on His side with the lance, and blood and living water came forth from it, have mercy..
8. He who was pleased to be handed over Himself and set the souls of our race free, have mercy..

9. He who cried our El, El on the cross, and the entire earth quaked by His voice, have mercy…

Shubho- Men olam

10. Glory be to the Father who sent His Only Begotten to descend and redeem His image which had been corrupted, have mercy upon…

Hymn in the tune Bthultho yeldath dumoro

Psalm 22.

1. *My God, my God, why have You forsaken me?* (Ps. 22:1)

   A great wonder and amazement I saw, my brethren, on Golgotha and was filled with trembling; God is hung on the cross and is mocked by the wicked. O you who are above and below, praise Him and exalt Him forever and ever.

2. *O God, I will call upon You on day* (Ps. 22:2)

   Blessed is the wood of the cross, for God the Word was stretched on it. Therefore we worship Him, for He is our hope and trust, and He has taught to cry out: Praise Him…

3. *They have pierced my hands and my feet. My bones ached with pain* (P. 22:16-17)

   We adore Your cross, O Lord. We take pride and refuge in it. We draw its sign on our foreheads to deliver us from the evil one. To Him, who was hung on it, be praise and exaltation forever and ever.

4. *They stare and gloat over me* (Ps. 22:17).

   Let us all adore the cross and confess Him who has redeemed us from the worship of idols, and has shown us the way of life, that we might walk in it without being stumbled.

5. *O Lord, be not far from me* (Ps. 22:19)

Blessed is He who made the cross an armour and a strong defense to those who venerate it, and a cause of fall to all those who do not believe in Him who was crucified on it. On the day of His (second) coming, they will believe in Him, even if they are unwilling.

The Magnificat (Luke 1:46-55)

Mary said: My soul magnifies the Lord, and my spirit rejoices in God, my Saviour.

Because he has looked upon the lowliness of his handmaid; for behold from henceforth all generations shall call me blessed.

Because he who is mighty has done great things for me, and holy is his name.

And his mercy is from generation to generation on those who fear him.

He has won victory with his arm, he has scattered the proud in the conceit of their heart.

He has put down the mighty from their thrones, and has exalted the lowly.

He has filled the hungry with good things, and the rich he has sent empty away.

He has filled the hungry with good things, and the rich he has sent empty away.

He has given help to Israel his servant, mindful of his mercy.

Even as he spoke to our fathers, to Abraham and his seed for ever.

Another hymn : dlek phayo

1. To You, Christ our God, we duly offer praise for, when You were lifted up on the cross, You enlightened the entire world.
2. By Your cross, our Redeemer, may we win victory over the evil one, (our) enemy, and by it, may we inherit life and the heavenly kingdom and may we praise Your grace.
3. We venerate Your cross O Christ, our God, for by it, we were redeemed from idolatry and from the worship of the demons.
4. Holy art You, O God, the Most High forever and ever who dwells in heaven, and in His Church He provided, by His grace, an absolving altar.

Another hymn: In the tune: *lhaw yoldo*

1. For the salvation and redemption of us the believers, Christ was raised on the wood on Golgotha by the accursed and contemptible people, who crucified the One who gives life to all. Therefore we glorify Him unceasingly.
2. The accursed people crucified Christ in Jerusalem. He was nailed on the wood of the cross in a place (called) *Qarqaptho* (= *place of skull*), for our salvation and redemption. Therefore, we glorify…
3. He was crucified for our salvation on Golgotha in Jerusalem. In the firmament, Sun became dark and the rocks burst opened and the dead rose (to life). Therefore we glorify..

Shubho-Men olam

4. We venerate and praise and honour the living cross and with joy we say: Blessed is Christ who was crucified on it

and redeemed us from the Evil one. Therefore we all worship Him unceasingly.

Psalm 113:1-9

Praise, you servants of the Lord, praise the name of the Lord.

May the name of the Lord be blessed for ever and for ever.

From the rising of the sun to its setting great is the name of the Lord.

The Lord is high above all peoples and his glory is above the heavens Who is like the Lord, our God, who sits on high and looks upon the depths in heaven and on earth?

He raises up the poor from the dunghill, and makes him sit with the princes of the people.

He makes the barren woman keep house and be a joyful mother of children. And to you belongs the praise, O God.

Hymn in the tune: Hathno mati

1. Behold, our Lord has been suspended on the cross for our sake by the wicked people who reject truth.
2. Behold the high priests, along with the soldiers who are unjust and who hate truth cry out: Crucify him…
3. Behold, the One before whom the heavens, earth and the oceans quake and tremble, people from the Jews rose and they mock at Him and beat Him.
4. The cherubim and the Seraphim cry out Holy, Holy; but the foolish people (cry out): Crucify Him, crucify Him on the wood.

Another hymn in the tune :mshablin lok moryo

1. Today, the Judge of the world bent His head in the court and was condemned like a servant.

2. Today they mocked and insulted Jesus the God.
3. Today they wove a crown of thorns for Him who adorned the earth with blossoms and flowers.
4. Today they convicted and condemned like an evil doer, the One who will judge the kings in the court of justice.
5. Today they cried out before Pilate: crucify Jesus, who is called the Christ.
6. Today, woe to Judas the betrayer, for he separated himself from the company of the apostles.
7. Today the whole earth quaked, for it saw God being suspended on the tree.
8. Today sun became dark in the firmament and the luminaries became obscured and the whole creation trembled.
9. Today the lance of the cherub was removed, that by Christ Adam might return to his (former) place.
10. Today, He gave life to the mortals for He inclined his head and died voluntarily.
11. Today, the priests, scribes and the Pharisees became jealous of Christ and crucified Him on the tree.
12. Today He told Mary, His mother: O mother, do not weep; weep for Jerusalem!

Shubho- Men olam

13. Today, let us praise and venerate the cross, and we praise always the One who was crucified on it.

The Beatitudes: (Math. 5:3-15)

Blessed are the poor in spirit, for the kingdom of heaven is theirs.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for justice, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are those who suffer persecution for the sake of justice, for theirs is the kingdom of heaven.

Blessed are you when men reproach you and persecute you and, speaking falsely, say all manners of evil against you for my sake. Rejoice and be glad, because your reward is great in heaven.

Hymn in the tune: selkth laslibo

1. You ascended on the cross, O Christ our God, with the body You took from Mary by the will of the Father and the Holy Spirit for the salvation of men.
2. The thief saw You on the cross as the crucified, and he confessed that You are God. He cried out to You saying: Remember me, when You come!
3. You wrought salvation for our race, O Christ our God, by Your salvific cross and life-giving passions. Glory to You, O Lover of man!
4. By the life-giving cross, O Christ our God, You overthrew the wicked adversary and redeemed Adam and his children from the bondage of sin.

Another hymn. In the tune: mo shafir hwo

1. How mournful was the time when Christ went out from Jerusalem, led by the insolent to be crucified in reward for healing their afflictions and sickness.
2. How grievous and bitter was Mary's voice, when she said to her Only Begotten with great pain and sorrow:

Whither my beloved One? Where are they leading and taking you?

3. How sweet was the voice of the Son of God as He was saying to His mother: I am going, mother, to be crucified for the salvation of the world and to return Adam to his inheritance.
4. How grievous was the hour when they took Him and crucified on the top of the cross while the Jews were mockingly crying out: If You are Christ, save Yourself and we will believe in You.
5. How grievous was that hour when Christ asked for water to drink, and the accursed people gave Him vinegar and gall, and the abyss and the oceans trembled on hearing His voice.
6. 'By Your honourable cross, You have saved us, our Lord', cried out the Church to God, beseeching Him with great pain and cried out saying ; 'Remember me, when You come!'
7. Our Saviour, by Your cross, with which You have saved us from Satan, absolve by it the departed who have taken rest and behold they are looking for You that You will raise them to the life from the graves to the Paradise.

Shubho-men olam

8. O glorious and honourable cross, we venerate you saying: By you may we be introduced to the Paradise which we have lost, and may we glorify Christ who was crucified on you.

Stomen kalos

Promioun

Glory be to the heavenly peace Who was lifted upon the Cross and by the stretching out of His hands, He gathered together the people and the gentiles. Praise be to the incarnate

Lord, Who rode upon the Cross as He rides upon the heavens and thus received upright honour and true worship from the uttermost ends of the earth. Worship is due to the Good Shepherd Who, by His Providence, proclaimed the goodness of His tender supervision to His sheep, and by the abundance of His kind compassion, risked His life for the sake of His flock. Adoration to the Lord, by Whose fortitude the nations were redeemed and, by Whose sacrificial offering the sins of all were forgiven. To Him be glory, honour and dominion at this time of the adoration of the Holy Cross and at all festivals, times, hours, seasons and through all the days of our life forever.

People: Amen.

Sedro

We worship, praise and exalt Your Divinity, O God the most High, for You made us in Your image and created us after Your own likeness. We glorify Your salvation, O Loving Kindness, because on this day, which is Friday, You restored us to life by Your Cross and set us free by Your death. On the sixth day, in the beginning of Your creation, You fulfilled the desire of Your will by creating us. You took soil from the earth in Your holy hands to form and fashion the image of Your likeness. Then You breathed into his nostrils the breath of life, making him perfect in beauty, full grown in knowledge and a miraculous vessel. When he went astray in his transgression, and despised Your commandments, he was delivered up to punishment and was corrupted by death. After all these things, O Lord, O tender-hearted, merciful and compassionate, Your mercies besought You concerning his destruction. Again, on the sixth day, the Friday full of mysteries, Your hands were nailed on the Cross for his redemption. Your face received impure spitting from the crucifiers, Your side was pierced with a spear that Your might

revive him and, by the blood and water that came out from Your side, he gained new life and was brought back to his former state. Even now, O Lord, on this day, which is the Friday of Your Saving Passion and the memorial of Your life-giving Cross, Your Church and her children, with one accord, entreat You and supplicate before You with this sweet incense that as You were pleased and created in the beginning and finally redeemed and gave life, now also be willing to visit all Your creation with Your mercies. By Your Cross grant succour to all inhabitable earth. By Your Cross remove all wrath; by Your Cross put wars to an end; by Your Cross make conflicts to cease; by Your Cross, divert all kinds of punishments; by Your Cross, conciliate all those who are disturbed; by Your Cross, grant tranquility to the wrathful; by Your Cross, humiliate all sorts of haughtiness; by Your Cross, overthrow all vainglory; by Your Cross, take away enmity; by Your Cross, abate all indignation; by Your Cross, restrain the turbulence of wickedness; by Your Cross, establish our churches; by Your Cross, sustain our monasteries; by Your Cross, glorify Your priests; by Your Cross adorn Your deacons; by Your Cross, support the old; by Your Cross, subdue the emotional disturbances of the youth; by Your Cross, bring up the children; by Your Cross, absolve the sinners; by Your Cross, forgive the wrongdoers; by Your Cross, fully restore Your flock who now worship You by honouring Your suffering, cherishing Your scars, embracing Your stripes, kissing Your bruises, and who glorify, rejoice, and take pride in Your Cross. Save us and all Your people completely, fulfill Your promises unto us and visit us on Your Resurrection in perfect manner so that, with confidence, we may arrive to Your glorious Resurrection and be guests of Your wedding feast, invited to Your bridal chamber, and be inheritors in Your everlasting kingdom. There, unceasingly,

may we offer You glory and praise with Your Father and Your Holy Spirit, now and forever. Amen.

Priest: From God may we receive remission of debts and forgiveness of sins in both worlds now and evermore. Amen.

Hymn in the tune : Quqoyo

1. The Son of God gave up His soul on the cross. The Lord of the world committed His spirit into His Father's hands. The tombs were opened, the rocks were split and the whole creation was taken by astonishment. With the spear they pierced the side of the Son of God and blood and water flowed out for the atonement of the world. Halleluiah; halleluiah.
2. On Friday, the Jews erected a wine press and in it they squeezed the grape of blessing and they did not taste its wine, and they drank the vinegar, the sediment of sin. The word of the prophet David that the table of the sons of Jerusalem shall become a snare for them, was fulfilled, for they had crucified the Son of the Most High on the tree.

Shubho

3. Christ says to His mother and to His Church whom He had betrothed: 'Come and see what happened to me from the children of my friends. For the house of Abraham has crucified me on the tree. And the house of Jacob has slapped on my cheeks. They took a lance and pierced me and did according to their will. Woe to them, when I come (again) to give them reward. Halleluiah, halleluiah.

Men olam

4. Christ, who descended from on high is lifted on the Cross. The Bull which the Jews slaughtered is laid on the altar. Come, enter O Gentiles, for the people have departed.

Rise up, O Church, for Zion has fallen down. In You have been established the table of the Bread of Life and the wine vessel, mixed from the side of the Lord. Halleluiah, halleluiah.

'Etro

We worship You, O Lord, Who sweetens the world by the incense of His savour, Whose Cross became the spiritual censer which reconciled creation unto Your Father. Instead of Myrrh, Your Passion; instead of sweet spices, Your love. And by the priesthood of Your humanity, You offered the censer of Your Crucifixion. Even now, O Lord, be pleased with the censer which our frail hands offered unto You and grant by it atonement and forgiveness to all Your flock and make rest and good memorial to all the faithful departed, now and forever. Amen.

Hutomo

We praise O Lordly appearance (*Eskimo*) who does all things by His invincible power, who stretched the four quarters of the world in the four directions and unites (them) by His love, by whom we gained the sound knowledge that blotted out the dominion of the evil one. O Lord, who was stretched out on the tree according to the body, being alive as God, upon You our eyes are set, and O Holy Intelligent One of Israel, the Living One suspended before us! May we not be afraid of the terrors of the night, nor of the day, and the arrows of the day that the adversary sends against us (cfr. Ps.91:5), for Your are our great protection. Overshadow Your right hand upon all of us and bless our assembly. Defend and protect our souls by the great sign of Your Cross. We will offer up due praise and thanksgiving always to You and to Your Father and to Your Holy Spirit. Now....

Hymn: Tubaik 'edtho

1. Lord, who is the Only Begotten of the Father, the ungrateful children of Israel ventured to hang You on the Cross. They pierced Your side with a spear, and blood and water flowed out from it. Behold, a fount of life overflowed at Golgotha on the Cross. The Gentiles believed and were set free from the error of idolatry.
2. The daughter of Zion went mad and crucified the Son of God on Golgotha and struck Him on His head with a stick, and moistened His face with spit, though He endured passions, beating and insult for the sake of our feeble race, in order to turn us back to the Paradise.

Shubho

3. How great is the faith of the thief, who asked forgiveness to His Lord suspended on the tree, with nails on His hands and feet. He told Him: Forgive me my iniquity! Simon who saw Him, renounced Him and John stood afar, but the thief cried out, saying: 'Remember me O Lord, when You come!'

Men olam..

'Blessed be the tree upon which the Righteous One is seen'. Thus wrote King Solomon, preaching it to the whole world. The Son of God stretched out Himself on the tree of crucifixion. Praise to Him who by His mercies came and fulfilled all that was written and by the piercing of His side the believing and the holy Church received absolution.

Bo'utho of Mar Ephrem

1. Our Lord, have mercy upon us by Your great passion for our sake. May we be partakers of Your Passion and inheritors of Your kingdom.

Our God, have mercy upon us. Our Lord, have mercy upon us![8]

2. Mary drew near the tree and leaned her head to Golgotha (*sic*) with sad and mournful voice wept for her Only Begotten. She saw her Son being suspended on the tree, and with tears and groaning, she began to whisper in Hebrew, in doleful sound. Her companions also wept with her, having 'put on' passion and sorrow. Mary said weeping and making the dumb natures shaken: 'My Son, if someone had made me an eagle, I would have flown to the four quarters and invited all people to the feast of Your slaughter, my Master! Today, my Son, may I weep and rejoice at Your entry into the tomb. May I weep for the congregation that was rejected and rejoice for the Church that has been redeemed. Your tomb resembles a bridal chamber. Lie down, my Son in it like a bridegroom, and the dead resemble the guests, who dwell like those who are above'.

3. 'Who was jealous of You, O Compassionate One?', said Mary with groaning. What has mad Zion who thirsted for Your crucifixion seen in You? You had led her out of Egypt and made her to cross the violent sea and healed her sick, and given complete recovery from her pains. Instead of these things, she rewarded You with crucifixion, insult, mocking, and all sorts of suffering. For these things, let 'mallet' (*maro*) disperse (their) congregation among the gentiles. Let there be no judge in the city which has crucified You. Let Your cross be a mallet to it, and let it disperse it to the four quarters. Let there be no judge in the tribunal in which they judged You, and let no judge sit on it. Let there be no more absolution in the holy sanctuary (*mâdbâhô*) in which You were condemned. Let the priests who have handed You

over to be crucified, have no more consolation. Let they be tormented in Gehenna with pains that last forever.

4. O creations, lament for Your Lord, who is suspended on the tree. O Sun, restrain Your rays, in order to hide the disgrace of Your Lord. Come down and rise (*dnah*) in the 'place of darkness, where Your Creator is going, that the dead in Sheol might see Him, and say: 'This is the One who raises to life'. O earth, quake, fear and tremble, for the Son of Your Lord is being mocked in you. Open your mouth and avenge the insolent children of Zion, who have dishonoured Him. O Michael, where is your sword which massacred the thousand and ten thousands? O Gabriel, where is your zeal, the intensity of the flame? Your Lord is exposed on the cross. Why are your feathers remain quiet? O temple, proclaim lamentation to Zion whose festivals have become void, and the Holy Spirit has left you, and It has torn down your curtain!

5. Glory to You, O Lord of the natures, for the dumb natures glorified You. Glory to You, O Lord of the heights, for You were pleased to be condemned by the earthly ones. Glory to You, for the tree bore You, who bear the height and the depth. Glory to You, for the tomb contained You, who hold the borders of the earth. Glory to You from the creation, for You have redeemed them by Your cross. The dead who are in Sheol will glorify You, for Your light manifested to them. Glory to You in the four quarters, for Your Cross is being extolled in them. Glory to You and praise to You, thousand and tens of thousand times. Glory to You and to Your Father who had sent You and adoration to the Holy Spirit.

6. Our Lord, have mercy upon us by Your great passion for our sake. May we be partakers of Your passion and inheritors in Your kingdom.

Zumoro. In the tune: Asdeth re'on (I have fixed my mind)

The vicious laid Him bare and stripped off His clothes. The creation quaked and the foundations of the world trembled for the atrocities which were committed by Zion. Golgotha, where they crucified Him, could not bear His weight. Blessed be Your passion for us, and Your humility on account of us, halleluiah.

Readings: Gen. 22:1-14; Exodus 17:8-16; Isaiah 52:13-15; 53:1-8; 1 Peter 2:19-25; Gal. 2:21-3:14.

Gospel: Luke 23:49; Math. 27:55-56; Mark 15:41; John 19:31-37.

Hulolo: They divided My garments among them, and cast lots upon My vesture, halleluiah. (*Ps.22:18*).

(*Luke 23:49*) And all the acquaintances of Jesus stood afar off . (*Mathew 27:55-56*) There were also many women there, who were looking from afar, those who had followed Jesus from Galilee, and who used to minister to him. One of them was Mary of Magdala; and others were Mary the mother of James and Joseph and the mother of the sons of Zebedee (*Mark 15:41*), and many other women who had come up with Him to Jerusalem. (*John 19:31-37*). Now since it was Friday the Jews said, Let not these bodies remain on their crosses because the Sabbath is dawning; for that Sabbath was a great Sabbath. So they besought Pilate to have the legs of those who were crucified broken, and to have the bodies lowered down. So the soldiers came and broke the legs of the first, and the other who was crucified with him. But when they came to Jesus, they saw that he was dead already, so they did not break his legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who saw it testified, and his testimony is true; and he knows well that what he said is

true, that you also may believe. For these things happened that the scripture might be fulfilled, which said, Not even a bone shall be broken in Him; and again another scripture which said, They shall look on Him Whom they pierced.

Barek Mor. Worship to the Lord. Kyrie eleison.

[*At the conclusion of the Gospel reading, the cross is placed on a table before the sanctuary. The celebrant censes the cross, saying the following entreaty three times and he kneels down before the cross. The deacons and the people also kneel down with him*][9].

Entreaty

We venerate Your Cross, by which our souls have (received) salvation. And with the thief we cry out: Remember, O Christ, when You come.

[*At the conclusion of the veneration of the cross, begins the service of the burial. The celebrant shall carry the cross on his left shoulder. The clergy and the deacons proceed with the northern door of the chancel and ending at the southern door. In India, the procession takes place inside the church and it goes around the nave twice in clockwise and one in anti-clockwise directions. Deacons shall carry censer, mârwâhôthô (fans) and lighted candles*].

Hymn for the Procession : In the tune: asdeth re'yon

When Joseph and Nicodemus took You down from the top of the tree, they carried You as though You were dead, where as life was hidden in You and they embalmed You with myrrh and aloes and they wrapped You in a fine linen cloth, laid You in a new tomb and roled stone against the door. The whole creation was mournful and bewailing Your death and the departed eagerly desired (for You) and

worshipped You, O Living One, who died of His own will. Blessed is Your Passion for us and Your humility on account of us.

Another hymn: In the tune: qum Paulose

A man named Joseph of Arimathea (*Syriac: Romtho*), who was righteous, went to Pilate and asked to give him the body of Christ (saying): 'O Judge, give me the body of our Saviour the treasury of all blessings that I may enshroud Him. The Jews crucified Him on the tree. Give Him to me that I might take delight by Him.

[*At the conclusion of the procession, they shall stand before the sanctuary facing the East. The celebrant holding the cross high in his hands, begins the service of the exaltation of the cross*]

Priest: Glory be to the Father…

People: And upon us, weak and sinful…

Opening Prayer

Christ our God, Who was crucified for the redemption of our race, may Your Holy Cross be unto us the sign of peace, the banner of victory and the armour of salvation. Protect us all under its wings and keep us by its victorious power, our Lord and our God, forever.

Eqbo

O Lord, You were nailed to the Cross by the wicked, and by the stretching out of Your two hands, You took hold of the four quarters of the earth. O Lord, the Sun was darkened in the firmament when it saw You naked. Night with its power (of darkness) covered the earth at midday, and by the voice with which You cried out on the tree, You shook heaven and earth. You were counted among the dead by Your mercy. You rose from the tomb according to Your will.

You raised Adam who was fallen down and returned him to Eden whence he was sent forth. O Compassionate Saviour, gracious is Your loving kindness, O Lord.

Pethgomo:

You have given me the shield of salvation (Ps. 18:35)

The tree of life in Eden, which was planted in the midst of the garden, typified the Cross from which the world plucked the fruit of life. Therefore, on the day of its veneration, heaven and earth joyfully celebrate. Together with them we answer, saying: Kyrie eleison, Kyrie eleison, Kyrie eleison.

[*The cross is exalted three times. They turn to the West and say this prayer*]

Priest: Glory be to the Father…

People: And upon us, weak and sinful…

Priest:

Hold us worthy, O Lord God, that the flock of Your faithful be protected by the sign of Your victorious Cross from all the destructive artful devices of the rebellious adversary, from the wickedness of evil doers and from the vicious, O Christ, the true Shepherd Who was slain on account of us. To You we offer up glory, now and forever..

Eqbo in the Eighth tune

When You were crucified in the midst of the world, O Christ, the curtain at the door of the temple was torn into two. The earth also quaked when it beheld You crucified, O Christ, and with great fear and trembling cried out: Blessed are You, O God of our fathers.

Pethgomo

Your right hand shall uphold me and Your discipline shall make me great (Ps. 18:35).

The tree which provided the ram, by which Isaac was saved from death, typified the cross upon which the lamb was suspended, in order to save the borders of the world. Therefore, on the day of its veneration, heaven and earth joyfully celebrate. Together with them, we answer, saying: Kyrie eleison, Kyrie eleison, Kyrie eleison.

[*The cross is exalted thrice. They turn to the North and say this prayer*]

Priest : Glory be to the Father..

People: And upon us, weak and sinful....

Priest:

Grant us, O Lord, that we may offer true worship, in Spirit and in truth, to Your honourable and life-giving Cross. May we joyfully sing, with pure confession and sincere mind; before the sign of Your Cross. May the Church that glorifies it in faith, be delivered from (all kinds of) injuries and may her children be preserved from (every) danger. We will offer up glory and praise to You, O Christ God, who was crucified for the salvation of the whole world.

Eqbo in the Eighth tune

Willingly You endured the cross of disgrace on Golgotha for our sake. You destroyed and abolished, by Your might, the sting of covetous and fearful death, and You delivered from grievous bonds those who lie down in Sheol. With a melody arranged in victory and with songs of the Spirit we worship You.

Pethgomo

Through You we will pierce our enemies (Ps. 44:5)

The staff which Jacob the Shepherd embraced, bowing before it, typified the Cross. Our Shepherd, Christ trampled

death, slew it and devastated Sheol. Therefore, on the day of its veneration, heaven and earth joyfully celebrate. Together with them we answer, saying: Kyrie eleison, Kyrie eleison, Kyrie eleison.

[*The cross is exalted thrice. They turn to the South*]

Priest: Glory be to the Father…

People: *And upon us, weak and sinful…*

Priest

May Your Cross, O Lord, be unto Your Holy Church an armour of salvation and an impregnable arm by which to pierce the invisible powers who fight against her. When she comes out victorious in the fight, then may her shepherds and doctors rejoice in the power of Your Holy Spirit, may her priests and deacons minister in purity, may the kings and their armies lead a life of peace and may all the faithful enjoy abundant blessings. We will offer up glory, honour and dominion to You , with Your Father and Your Holy Spirit, now and for ever.

Eqbo in the Eighth tune

Blessed is He who was crucified on Golgotha by the ignorant people of the Jews, and by His living Cross, He redeemed us. We, therefore, joyfully cry out with the thief saying: remember us when You come. On this account we unceasingly worship You.

Pethgomo

You have saved us from those who hate us (Ps. 44:7)

The ark at the time of Noah, in which a remnant of life was preserved for the world, typified the Cross from which overflowed the good tidings of a new life to the world. Therefore, on this day of its veneration, heaven and earth joyfully celebrate. Together with them we answer, saying: Kyrie eleison, Kyrie eleison, Kyrie eleison

Blessing of the Four Corners of the world

[The celebrant enters the sanctuary along with other clergy and the deacons. He holds the cross high and waves it in the four directions, chanting the following acclamations]

Turning to the East

Priest: He Whom the angels minister.

People: Holy are You, O God.

Priest: He Whom the cherubim bless.

People: Holy are You, O Almighty.

Priest: He Whom the seraphim sanctify

People: Holy are You, O Immortal. Sinners, with repentance, entreat saying: You Who were crucified for us, have mercy upon us.

Turning to the West

Priest: He Whom the fiery hosts praise

People: Holy are You, O God.

Priest: He Whom the spiritual beings magnify

People: Holy are You, O Almighty

Priest: He Whom the mortals worship

People: Holy are You, O Immortal. The children of the faithful entreat saying: You Who were crucified for us, have mercy upon us.

Turning to the North

Priest: He Whom the heavenly beings glorify

People: Holy are You, O God.

Priest: He Whom those between exalt

People: Holy are You, O Almighty.

Priest: He Whom the earthly beings below glorify

People: Holy are You, O Immortal. Sinners, with repentance, entreat saying: You Who were crucified for us, have mercy upon us.

Turning to the South

Priest: Our Lord, have mercy upon us.

People: Our Lord, have mercy and compassion upon us.

Priest: Our Lord, accept our services and our prayers and have mercy upon us.

People: Glory to You, O God.

Priest: Glory to You, O Creator.

People: Glory to You, O Christ the King, who has pity on His sinful servants. *Barek mor.*

[Following the exaltation of the cross, the service of the burial begins]

The Service of the Burial of the Cross

(The celebrant stands on the altar step and mixes vinegar with myrrh in a basin. He moistens the four corners of the cross with the mixture. He then holds it above the basin and washes it with rose water, if available, otherwise he may wash it with plain water. After washing, the cross must be embalmed with incense covered with pure cotton and wrapped in a fine linen cloth. Then the cross must be buried in a special place under the altar. If the cross is buried under the altar, it is not allowed to celebrate the Holy Eucharist on Holy Saturday on the same altar. When the cross is laid in the tomb, the head must be towards the South, the feet towards the North, the face towards the East and the right side on the floor so as to press the wound of the spear. The

cross should be reclining on its side after the example of Ezekiel who reclined on his side fro 390 days (Ez. 4:4-6). The fans (mârwâhôthô) must be placed on each side with censer and two candles. A lit lamp is placed in front of the tomb till Easter Sunday. The clergy shall make a vigil before the tomb with the reading of the Psalms.

At the conclusion of the Burial Service, the faithful partake of the bitter mixture. During the Burial Service the following shall be said:)

Quqliun Ps. 85:5; 6; 10; 11.

Like a noble among the dead, halleluiah, halleluiah, like the slain that lie in the grave.

You had laid me in the lowest pit, hal. hal. In the darkness in the shadow of death.

Behold You work wonders for the dead, hal. hal. the mighty ones shall rise and praise You.

Shubho- men olam.

Those who are in the grave, shall narrate Your grace hal. and Your faithfulness by those who are abandoned.

Shubho –Men olam

Eqbo in the seventh tune

The prince went down to Sheol, the mother of the dead, and destroyed that desolate place. He pulled down its inner walls. The Good One abolished the authority of death, and emptied its treasury and palaces. He cried out to the departed: Come out to me, for I have come for the sake of Adam who transgressed the commandment. Let us, the faithful, all answer saying: Behold You work wonder for the dead and the mighty one shall rise and praise You.

Stomen kalos:

Promioun

Glory to that Vigilant and Immortal, for He was pleased to taste death by His love for humanity and by His own will. Let us praise and glorify Him who gives life to the dead and who raises those who are in the graves, for by His love He remained in the tomb like a feeble person, that Creator of the worlds who, like a poor man, was enshrouded in linen cloth by Joseph and Nicodemus, Him Who provides the raven fledglings *(Ps. 147:9)* in their requests, whose body was requested of the judge in order to be buried as a dead man, Him Who saved us by His passion and death, at this time…

Sedro

Christ, our God, the Light and the True Life, the Immortal, Who, of His own will, died and was buried in a new tomb which was hewn out by Joseph his friend, for His burial. We therefore, now joyfully honour Your glorious and life-giving Burial, saying:

O life-giving burial, that gave rest to the departed in their tombs!

O life-giving burial, that consoled the dead who lie with sorrow in the abyss of Sheol!

O life-giving burial, that cast fear and trembling into death and Satan and abolished and destroyed their power!

O divine burial that destroyed the walls of Sheol and broke down its gates!

O divine burial that spread woe and denunciation upon the adverse powers of darkness!

O divine burial that clothed Adam and all the faithful nations with splendour and glory!

O divine burial that bestowed new life upon the entire company of the righteous!

O life-giving burial that saved goodness in the habitations of Sheol and made them desolate!

O Life giving burial, that made Adam and all his children inheritors of the heavenly kingdom!

O divine burial that clothed Satan and his powers with distress and carried away the captives that he had held in captivity!

O divine burial that granted Adam and all his children consolation and happiness!

O noble burial, by which the dead who lie down in the dust, gained rejoicing and great gladness!

O divine burial that shone forth light and life upon those who believed in You in true faith!

O divine burial, that granted true hope and life to the chief of all races and generations!

O divine burial, on which the heavenly hosts descended and honoured the tomb of their Lord's Son!

O divine burial, which sent forth pleasant and sweet fragrance by Christ's entrance to Sheol and gladdened those who lie down in the dust.

O divine burial that enlightened the departed with incomprehensible light!

O divine burial that invited the faithful to holiness and chastity and put to shame and reproach those who denied Him!

O divine burial, by which the departed who were placed in the graves found mercy and compassion!

O divine burial, that established great tranquility and abundant peace among the heavenly hosts and earthly beings!

O divine burial, by which the gates of the heavenly bridal chamber was opened for those who were driven away and deprived of their inheritance.

Even now, we beseech You, O Lord God, by this sweet incense which we have offered before You, that You may blot our sins and trespasses, forgive all our iniquities and grant rest to all our faithful departed who have proceeded unto You. Together with them, we will offer up praise and thanksgiving to You and to Your Father and to Your Holy Spirit, now and forever. Amen.

Hymn: Lok moryo qorenan

1. The Living One went down into the dwellings of the dead, and there He preached resurrection, the quickening of the dead and forgiveness of debts. He broke the gates of Sheol cut its bar asunder, dissolved the power of death and abolished its victory. Blessed be He who gave life to our death; blessed be the Watcher who awakens our slumber; Blessed be He who gave us life by His burial. Have pity and have mercy upon us.

Shubho –men olam

2. My life went down into Sheol, said David, personifying the King, the Son of David, who descended into the dwellings of the dead. My soul was filled with the wickedness of the crucifiers, according to their desire, I was reckoned among those who go down into the pit. I will quicken the dead who are in Sheol. I will release those who are in bonds of captivity. I will arise (*Is. 33:10*) and I will give life and the crucifiers shall be put to shame.

Bo'utho of Mar Jacob

1. Christ who came for passion, death and crucifixion, listen our supplication and have mercy upon our souls. Our God, have mercy upon us. Our Lord, have pity upon us.
2. Like the Redeemer coming towards those who are in captivity, He descended towards the dead. The rebellious devil trembled before Him and He abolished the captivity. The chains and fetters of all those who were in bondage, had been broken. They worshipped the Redeemer who came to set them free. O God, have mercy…
3. The departed who were lying down in the dwellings of Sheol offered Him the crowns of glory and worship. Abel, the first among the slain and Adam, the head of all races and generations came and worshipped before Him. Our God, have mercy….
4. The handsome Seth and the descendants of Noah along with Abraham, worshipped with joy the Living One who came to redeem them. Then the righteous fathers and the chiefs among the peoples, high priests and kings drew near and worshipped Him with exultation. Our God, have mercy…
5. (Then) Moses and the bands of the prophets, Aaron the priest as well as all priests, the children of Levi worshipped Him. They were awaiting for His visit for long time. When they saw Him, they offered praise and worship to Him as (their) gift. Our God, have..
6. Glory to the Father, who sent His Son to the departed, worship to the Son who visited them in their habitations, and thanksgiving to the Spirit who gave them rest and praise to Him who raised them to life from graves to the Paradise. Our God, have mercy..

7. O sinners, behold, your house has been desolate without kingship, priesthood and prophecy.

Hymn of the Angels

As the angels and archangels on high in heaven sing praise, so we poor a children of earth sing praise and say:

At all times and at all seasons, Glory to God in the heights and on earth, peace and tranquility and good hope for the sons of men.

We praise you, we bless you, we worship you, we raise a hymn of praise to you.

We give thanks to you because of your great glory, Lord our Creator, King of heaven, God the Father Almighty.

Lord God, only Son, Jesus Christ, with the Holy Spirit.

Lord, God, Lamb of God, Son and Word of the Father, who take away, or rather have taken away, the sin of the world, have mercy upon us.

You who take away, or rather have taken away, the sin of the world, incline you ear to us and receive our prayers; you who sit in glory at the right hand of the Father, have compassion on us.

Because you only are holy, you only Lord Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amin.

At all times all the days of my life, I will bless and praise your name, which is holy and blessed for ever, and which remains for ever and ever.

Blessed are you, Lord Almighty, God of our fathers, and your name is blessed and glorified in praise for ever.

To you belongs glory, to you belongs praise, to you belongs honour, God of all, Father of truth, with the only Son and the living Holy Spirit, now and always and for ever. Amin.

Lord Jesus Christ, do not shut the door of your mercy in our faces, Lord; we confess that we are sinners, have mercy upon us.

Your love made you descend from your place to us, Lord, by whose death our death was ended; have mercy upon us.

Trisagion; Lord's Prayer, The Nicene Creed.

Instead of the quqlion the following petition shall be said:

O Christ, Who by His death quickened our mortality, raise our departed, accept our service and have mercy upon us. (*Three times*)

Glory to You, O lord...

3 The Syriac text gives a *qolo (tubaik Opharth)* and a *Sugitho*. Both are absent in the Malayalam prose and hymns.

4 Not translated into Malayalam.

5 We follow the Syriac Peshitta version. In the Holy Week, the Syriac tradition follows the system of composite reading, reminiscent of the 'Diatessaron' or the Harmony of the Gospels.

6 Not translated into Malayalam.

7 The Syriac text published by Metropolitan Samuel Athanasius differs at a few places from the text used in India. So here I am giving the translation of the Syriac text printed at Pampakuda.

8 This response shall be said after 4 or 8 lines. Alternative stanzas also can be said.

9 In the Malankara Orthodox Church, in some places, the clergy and the people come forward one by one in a line and kneel down before the cross and kiss it.

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